A DESCRIPION OF THE GRAND SIGNOUR'S SERAGLIO, OR TVRKISH EMPEROURS COVRT.

Withers, Robert

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To his Honoured, and truly Noble Friend, *George Took*, Esquire, of *Popes* in the County of Hartford.

SIR,

I Durst not have presumed to a Friend of so much honor, & worth, to present this description of the Turkish Emperours Court; but that finding it to be a piece of that exactnesse, as the like is not extant in any other language, & the argument to be so noble (treating of the greatest Monarchy upon earth; whose Magni-

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ficence

ficence hath much reſemblance with that of the Persians, in the Scriptures) I thought it would not be unacceptable, if under your name it were communicated to the world. In which I aſſume nothing to my ſelf, as Authour of the diſcourſe, nor much as Poliſher of it; but only an humble desire of publikely expreſsing my obligations to You. It was freely preſented to me at *Conſtantinople*, and with the ſame freeneſs I recommend it to the Reader, having not altered any thing in the ſubſtance, and but a little in the dreſs, and elo-

elocution. The name of the Author being then unknown, upon inquiry I find it ſince to be the work of Mr. *Robert Withers*; who, by the aſsiſtance of the Engliſh Embaſſador, procuring admittance into the *Seraglio* (a favour unuſual) and by continuance many years in thoſe parts, had time, and opportunity, to perfect his obſervations. To him therefore are ſolely due the thanks of the labour, & from his virtuous example all generous, and noble ſpirits will propoſe, in their travels abroad, a ſolid inquiſition of truth, and

knowledge; not vain garbes, & modes, and disguised fashions, the onely objects, and idols, of phantastick Travellers. To me it is sufficient that I have faithfully discharged my trust, in publishing since the Authors death, the fruits of his observations; and in communicating to the Reader the pleasure, and satisfaction, of perusing a relation full of truth, and exactness: which, in many particulars, upon experience he is able to attest, who is, Sir,

Your most obliged friend,
and humble servant,

JOHN GREAVES.

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The

THE GRAND SIGNORS SERAGLIO.

CHAP. I.

A Deſcription of the place, partitions, and manifold conveniences of the Seraglio.

THe * *Seraglio*, wherein the *Grand Signor* reſideth with his Court, is in that place where *Byzantium* ſtood; upon a point of the *Continent*, which looketh towards the * mouth of the *Black Sea*: and is in form triangular, two ſides whereof are compaſſed with the *Thracian Boſphorus*, and the third joyneth to the reſt of the City *Conſtantinople*. It is encloſed with a very

* The Turkiſh word is Sarai, borrowed from the Perſian word Seraw, which ſignificth a houſe.

* That is into the Boſphorus which cometh from the Mouth of the Black ſea to the point of the Seraglio.

ry high, and ſtrong wall, upon which there are divers watch-towers, and is by
The compaſs computation about three *Italian* miles in compaſſe.

It hath many gates, ſome of which o-
The Gates. pen towards the ſea-ſide, and the reſt into the City; but the chiefeſt gate (which indeed is a very ſtately one) is one of thoſe towards the City; and by it they go in and out daily; the others being kept ſhut, till ſuch times as the king, or ſome of the principall officers of the *Seraglio* cauſe any of them to be opened, either for their pleaſure to ſit by the ſea ſide (where they have a fair proſpect, and may behold the ſhips ſailing to and fro) or for any other occaſion. If any of the other land-gates be opened, it is either when the king ſendeth privately to put ſome great man to death, or for the execution of ſome ſuch ſecret action; but they are all lockt faſt in the night again.

Chief Gate. The aforeſaid chief, and common Gate, is in the day time guarded by a Company of * *Capoochees*, which change
* Porters. their watch by turns, and in the night likewiſe by others of the ſame rank; all which

which *Capoochees* are under the Command of a * *Capoochee Baſhaw*, which *Capoochee Baſhaws* (being ſix in number) are bound every week one of them to lie within the *Seraglio*, for the ſecurity, and ſafeguard of the ſame. And without the Gate, about ten or twelve paces off, there ſtands a litle houſe made of boards upon wheels, in which every night a Company of *Janizaries* do watch, who upon any occaſion are ready to awake thoſe within, and to give them notice of whatſoever ſudden accident may happen without.

*Head of the Porters: an office of good credit.

Watch houſe upon wheels.

In the night alſo, it is well guarded by the ſea ſide; for in the watch-towers which are upon the wall, there be divers * *Agiam-oglan's*, which are to watch, and ſee that none come neer: and left any ſhipping ſhould dare to attempt ſome miſchief, they have Ordinance ready charged, and the Gunners lying cloſe by them.

* Of them you ſhall read more at large hereafter.

In this *Seraglio* there are many ſtately rooms ſuted to the ſeaſons of the year; the greateſt part whereof are built upon plain ground; ſome upon the hills which are there: and ſome alſo upon the ſea

Kiosks.

ſide, which are called *Kiosks*, that is rooms of fair proſpect, or (as we term them) banqueting houſes, into which the king ſometimes goes alone, but moſt commonly with his Concubines for his recreation.

Chamber of Audience.

Amongſt the aforeſaid rooms, is the Chamber into which the *Grand Signor* repaireth, when he is to give *Audience* to Ambaſſadors, or to the *Baſhawes*, on the dayes of *Pnblick Divan*: or to thoſe who being to depart upon any weighty ſervice, or employment, are to take their leaves of him; as alſo to ſuch who (after the limited time of their government abroad is expired) do return to *Conſtantinople*, to give account to his Majeſtie of their carriage in their ſeveral places. This room ſtandeth in a litle Court curiouſly adorned with many very delicate fountains; and hath within it a * *Sofa* ſpread with very ſumptuous Carpets of gold, and of Crimſon velvet embriodered with coſtly pearls; upon which the *Grand Signor* ſitteth: and about the Chamber inſtead of Hangings, the walls are covered with very fine white ſtones, which having divers ſorts

* A place raiſed from the floor about a foot ſo ſit upon.

of

of leaves and flowers artificially wrought, and bak't upon them, do make a glorious ſhew. There is alſo a little room adjoyning unto it, the whole inſide whereof is covered with ſilver plate hatch'd with gold, and the floor is ſpread with very rich *Perſian* carpets of ſilk and gold.

There are belonging to the ſaid rooms and lodgings of the King, very fair gardens of all ſorts of flowers, and fruits that are to be found in thoſe parts; with many very pleaſant walks, encloſed with high Cypreſſe-trees on each ſide; and marble fountains in ſuch abundance, that almoſt every walk hath two or three of them; ſuch great delight doth the *Grand-Signor*, and all *Turks* in general take in them. Nor indeed doth a *Turk* at any time ſhew himſelf to be ſo truly pleaſed, and ſatisfied in his ſenſes, as he doth in the ſummer time, when he is in a pleaſant garden. For, he is no ſooner come into it (if it be his own, or where he thinks he may be bold) but he puts off his uppermoſt Coat, and layes it aſide, and upon that his *Turbant*, then turns up his ſleeves, and unbuttoneth himſelf, turning his breaſt to the winde if there be any;

Gardens.

Cypreſſe walks.

The pleaſure that a Turk takes in a garden.

any; if not, he fans himſelf, or his ſervant doth it for him. Again, ſometimes ſtanding upon an high bank, to take the freſh air, holding his arms abroad (as a *Cormorant* ſitting upon a rock doth his wings in ſun-ſhine after a ſtorm) courting the weather, and ſweet air, calling it his ſoul, his life, and his delight; ever and anon ſhewing ſome notable ſignes of contentment: nor ſhall the garden (during his pleaſant diſtraction) be termed other then *Paradiſe*: with whoſe flowers he ſtuffs his boſom, and decks his *Turbant*, ſhaking his head at their ſweet ſavors; and ſometimes ſinging a ſong to ſome pretty flower, by whoſe name peradventure his Miſtreſs is called; and uttering words of as great joy, as if at that inſtant ſhe her ſelf were there preſent. And one bit of meat in a garden ſhall do him more good (in his opinion) then the beſt fare that may be elſe where.

Womens lodging.

Beſides the aforeſaid rooms (which are very many, and ſerve only for the kings own perſon) there is the womens lodging, (which is in a manner like a Nunnery) wherin the Queen, the other * *Sultana's*, and all the kings women and

* Sultana, a Ladie, the feminine gender to Sultan.

ſlaves

ſlaves do dwell. And it hath within it all the commodity that may be, of beds, chambers, Dining rooms, * *Bagno's*, and all other kindes of building neceſſary for the uſe, and ſervice of the women, which dwell therein.

* Bathes or hot-houſes; it muſt be pronounced Banios.

There are likewiſe divers rooms, and lodgings built apart from all thoſe aforeſaid, which ſerve both for the principal officers, and thoſe of mean degree, and alſo for the baſeſt ſort; and are ſo well furniſhed, that not any want can be diſcerned of ought that may be thought requiſite, and convenient for them.

Rooms for Officers.

Amongſt which there are two large buildings, the one the *Hazineh*, or private Treaſury, and the other the kings Wardrope. Theſe are two very handſome buildings, and ſecure by reaſon of the thickneſſe of their walls, and ſtrength of their iron windows: they have each of them an iron door, kept ſhut continually, and that of the *Hazineh* ſealed with the kings ſeal.

The privie Treaſury or Wardrope.

Door ſealed

In the ſaid *Seraglio* there are rooms for Prayer, Baths, Schools, Butteries Kitchins, Diſtilling rooms, places to ſwim in, places to run horſes in, places

Rooms for many other uſes.

for wreſtling, butts to ſhoot at: and to conclude, all the commodity that may be had in a princes Palace, for things of that nature.

First Gate. At the firſt entrance into the *Seraglio*,

Porch and guard. there is a very large and ſtately Gate, in the Porch whereof, there is alwayes a guard of about fifty men with their weapons by them, as pieces, bowes, and ſwords. Having paſſed this gate (through which the *Baſhawes*, and other great men may paſſe on horſeback) there is a very

Great Court. ſpacious Court almoſt a quarter of an *Italian* mile in length, and very nigh as much in breadth; and on the left hand in the Court near unto the Gate, there is a place to ſhelter the people and horſes in rainie weather: on the right hand

Hoſpitall with officers. there is an Hoſpitall for ſuch as fall ſick in the *Seraglio*, in which there are all things neceſſary. It is kept by an Eunuch, who hath many ſervants under him to attend upon the diſeaſed. Again, on the left hand there is a very large

Store-houſe. place in which they keep their Timber, and Carts, and ſuch like things, to have them near at hand for the uſe, and ſervice of the *Seraglio*; over the which there

there is a great Hall, where are hanged up many weapons of Antiquity, as Cimitars, Javelins, Bowes, Head-pieces, Gauntlets, &c. which they keep to lend the Souldiers, and others, for to accompany the *Grand Signor*, or the * Chief *Vizir*, when they make any ſolemn entry into the City of *Conſtantinople*.

* The Grand Signors Deputy.

Having paſſed through the aforeſaid Court, there is a ſecond Gate (at which the *Baſhawes* alight) ſomewhat leſſe then the former, but more neat, and coſtlie; under which there is alſo a ſtately Porch, where there is likewiſe a Guard of *Capoochees* provided with weapons, as they at the firſt Gate are; thence there is another Court leſſer then the former, but far more beautifull and pleaſant, by reaſon of the delicate fountains, and rowes of Cypreſſe trees, and the green graſſe-plots, in which the * *Gazels* do feed, and bring forth young: but in this Court (the *Grand Signor* only excepted) every one muſt go on foot. On both ſides of the ſaid Gate there is an open Gallery underſet with pillars, without which the || *Chiauſhes*, the † *Janizaries*, and the * *Spahees*,

Second gate.

Porch and Guard.

Second court.

* Roe Deer.

||Meſſengers, Purſivants, or Sumners.

† The Turkiſh word is Yeng-ithe-ree, of Yengee. new in, for that they are the lateſt order of ſouldiers.

* The word is Espawhee, which in the Persian signifieth a horse-man.

* *Spahees*, do use to stand in their severall ranks, very well apparelled, at such times as there is a great † *Divan* held, for the coming of any Ambassador to kisse the *Grand Signors* hand.

† Court of Justice.

Nine Kitchins with their Larders.

In the said Court on the right hand are all the Kitchins, being in number nine; all which have their several offices, and Larders belonging unto them.

The first and greatest is the Kings.

The second the Queens.

The third the *Sultana's*.

|| Chief Chamberlen.

The fourth the || *Capee Agha's*.

The fifth for the *Divan*.

* Aga signifieth Master.

The sixth for the * *Agha's*, the Kings Gentlemen.

The seventh for the meaner sort of Servants.

The eighth for the Women.

The ninth for the under Officers of the *Divan*, and such as attend there to do what belongeth unto them, in their several places.

Kings stable.

On the left side of the Court is the Kings stable, of about thirty, or thirty five very gallant horses, which his Majestie keepeth for his exercise, when he pleaseth to run, or sport with his Gentlemen

men the *Agha's* in the *Seraglio.* Over which ſtable there is a rowe of rooms, wherein is kept all the furniture of the horſes, the which (I having ſeen both there, and abroad, at ſuch times as they have been uſed) I can affirm to be of extraordinary value. For the Bridles, Pectorals, Cruppers, Saddle-clothes, the pommels of the Saddles, and Stirrups, are ſet ſo thick with jewels of divers ſorts, that the beholders are amazed, they do ſo far exceed all imagination.

Horſes furniture.

Neer adjoyning to the ſaid ſtable, are certain buildings for the ſervice of the Officers of the *Divan*, and having paſſed two thirds of this Court on the ſame ſide, there is the room wherein the *Divan* is kept : unto this joyneth upon one ſide the *Hazineh*, called the outward *Hazineh*, which (the *Divan* being ended) is ſealed with the Chief *Vizirs* Seal. Even with the room where the *Divan* is kept (but ſomewhat behinde it, towards the left hand) is the Gate which leadeth into the womens lodgings, called the Queens Gate, kept and guarded by a Companie of Black Eunuchs.

Divan room.

Outward Hazineh, or treaſury.

Gallery.

Queens gate and guard of black Eunuchs.

The aforeſaid ſecond Court endeth at

Third (or kings) gate.

a third Gate, termed the Kings Gate, which leadeth into the rooms or lodgings kept apart for himself, and such Gentlemen, as are to attend upon him continually: neither may any one enter therein, but by absolute leave from the king (speaking of men of great quality): but such as are belonging to the Buttry, or Kitchin, and Physitians, Caters, and Sewers, may go in and out with leave only from the * *Capee Agha*: who is the chief Chamberlain of the *Seraglio*, and to him is committed the keeping of this Gate, and he is alwayes at hand (by reason his lodging is near) with a Company of white Eunuchs about him like himself; so that, what is reported of things within this Gate, is for the most part by relation. For either one may not see them, or if he do see them, it must be when the king is absent; and he must be brought in by some man of quality, and Command, by one of the gates at the Sea side; the which also cannot be obtained but with great difficulty, and some charge too, for a gratification to the guide; they having not onely great regard and respect to their

Who may enter.

* Capee Aga chief Chamberlain.

White Eunuchs.

kings

kings perſon, but alſo to his rooms in his abſence.

Having paſſed the third Gate (the which hath alſo a very fair porch) immediately is ſeen the aforeſaid room appointed for publick Audience. And there within that Gate alſo is another fair Court, paved with very fine marble, wrought with *Moſaical* work: wherein are many delicate Fountains, and ſumptuous buildings on all ſides, in which commonly the king uſeth to eat, and paſſe the time in ſome recreation. Audience Chamber. Another fair Court.

There is alſo a row of Summer rooms built upon the top of a little hill, which looks towards the Sea ſide, ſo well contrived with Halls and Chambers, and ſo pleaſantly ſeated, and richly furniſhed, that it may well be the habitation of ſo great a Prince. Amongſt which there is a Hall opening towards the Eaſt, underſet with very fair pillars; which Hall looks into an artificial four-ſquare Lake (which they call *Hawoz*) proceeding from about thirty Fountains which are built upon a kinde of *Tarraſe*, of very fine Marble, incompaſſing the ſaid Lake, the water running from the Fountains Summer rooms. A Hall. A Lake.

tains above, down into the Lake: and from the Lake through divers gutters into Gardens. Two men may walk a breaſt upon the *Tarraſe*; where they hear the continual, and ſweet harmony which the fountains make with leaden pipes, in ſo much that it is a moſt delightfull place. And in the Lake there is a little boat, the which (as I was enformed) the *Grand Signor* doth oftentimes go into with his * *Mutes*, and *Buffones*, to make them row up and down, and to ſport with them, making them leap into the water; and many times, as he walks along with them above upon the ſides of the Lake, he throwes them down into it, and plunges them over head and ears.

A little boat in the lake.

* Dumb men and jeſters.

Near unto the ſaid Hall, is his Majeſties Bed-Chamber, the walls whereof are covered with ſtones of the fineſt *China* mettal, ſpotted with flowers of divers colours, which make an excellent ſhew. The * *Anteporta's* are Cloth of gold of *Burſia*, and their Borders of Crimſon Velvet embroydered with gold and pearls. The poſts of the Bedſtead are of ſilver, hollow, and in ſtead of knobs

Grand Signors bed-chamber deſcribed.

* Hangings before the doors.

knobs on the tops of them, there are ſet Lions made of Chryſtal: The Canopie over it is of Cloth of Gold, and ſo are the bolſters, and the mattreſſes. The floor of this Chamber (as of the other rooms) and the *Sofaes*, are ſpread with very coſtly *Perſian* Carpets of ſilk and gold: and the Pallets to ſit on, with the cuſhens to lean upon, are of very rich cloth of gold.

Lions of Chyſtal.

There is hanging in the midſt of the aforeſaid Hall a very great Lantern, the form whereof is round, and the bars of ſilver guilt, and ſet very thick with Rubies, Emraulds, and Turkeſſes: the panes are of fine Chryſtal. There is likewiſe a Baſen and Ewer of maſſive gold, ſet with Rubies and Turkeſſes, which beautifie the room.

A Lantern.

Baſon and Ewer of gold.

Behinde the Hall there is a place to ſhoot in, where there are laid up many Bowes and arrows; and there are to be ſeen ſuch ſtrange paſſages made with arrows, by the Kings predeceſſors, and by the king himſelf, through Braſſe and Iron, that it ſeemeth almoſt impoſſible to be done by the arm of man.

Shooting place.

The Room which is called the *Publick Divan*

Publick Divan deſcribed.

Divan hath been built of late years. It is four-ſquare, and about eight or nine paces every way from ſide to ſide. It hath behinde it another room for the ſervice thereof, and one alſo at the coming in to the *Divan* at the right hand, divided onely by a woodden rail: with many other rooms ſomewhat diſtant from it, which ſerve for the expedition of ſundry buſineſſes. This *Divan* I call publick, becauſe any kinde of perſon whatſoever (aſwell ſtranger, as native) publickly, and indifferently may have free acceſſe unto it, to require Juſtice, to procure Grants, and to end their Cauſes, and Controverſies: of what nature, condition, or import ſoever they be, without let, or contradiction.

Thus have I made a brief deſcription of ſome of the rooms, and buildings of this *Seraglio*, according to the notice I took of them. But hitherto I have omitted to ſhew, how that a great part of the beſt of them, have been built from time to time at the coſt and charges of the Subjects. For there have been divers *Baſhawes*, who, being in favour with the *Grand Signor*, obtained leave at ſeveral time

Baſhawes build rooms in the Kings Seraglio.

times to adde unto the *Seraglio* a room or two, for a memorial of ſome notable good ſervice, which they had done their Prince. In the building of which, they have ſpared no coſt, although for the moſt part the rooms are very litle: but this their often patching of new rooms with old, hath cauſed a great confuſedneſſe in the whole fabrick, they having not obſerved any uniformity at all in their manner of building.

CHAP. II.

Of the Divan dayes, Judges, Seſſion, Judicature, Diet, and giving an account to the King of what hath paſſed.

THe *Divan* dayes are four every week: *viz.* Saturday, Sunday, Munday, and Tueſday: Upon which dayes the * *Vizir azem*, with all the reſt of the *Vizirs*, the two * *Cadileſchers*, of *Græcia* and *Natolia* (which are the chief over all the *Cadees* of thoſe two Provinces);

Four Divan dayes.
* Chief Vizir.
* The true word is Kazeelasker, which ſignifieth the judge of an Armie.

vinces); the three * *Defterdars* (whose charge is to gather in the Kings revenues, and likewise to pay all his Souldiers, and others which have any pension due unto them); the *Reiskitawb* (which is the Chancellor); the † *Nishawngee* (that is he which signeth commandments, and letters, with the *Grand Signors* mark); the Secretaries of all the *Bashawes*, and of other great men; a great number of Clerks, which are alwayes attending at the door of the *Divan*; the *Chiaush Bashaw* (who all that while that he is in the *Seraglio* carrieth a silver staff in his hand;) and many *Chiaushes*, who at the *Vizirs* command are ready to be dispatched, with such orders as shall be given them, by him, to what place, or to whomsoever he pleaseth (For they are those which are imployed in Ambassies, or in ordinary messages; to summon men to appear before the Bench; to keep close Prisoners; and in fine, to perform all businesses of that nature:) Upon those dayes, I say, all the aforesaid Magistrates and Officers, from the highest to the lowest, are to be at the *Divan* by break of day.

* Defterdars, the Treasurers. So called of the word Defter, which signifieth a bill or scroll. Reiskitawb.

† The word signifieth a keeper of the Mark.

Secretaries and Clerks.

Chief over all the Chiaushes.

Chiaushes.

The

The *Vizirs* being come into the *Divan*, they ſit down within at the further end thereof, with their faces towards the door, upon a low bench which joyneth to the wall, every one in his place as he is in degree; ſitting all at the right hand of the Chief *Vizir*, (for with the Laity the left is counted the upper hand, but with the Clergie the right:) and on his left hand upon the ſame bench do ſit the two *Cadileſchers*. Firſt, he of *Græcia*, as being of the more noble and famous Province; and then he of *Natolia*. And on the right ſide, at the coming in at the door, do ſit the three *Defterdars*, who have behinde them (in the aforeſaid room, which is divided with a wooden rail) all the ſaid Clerks, who ſit upon the ground on mats, with paper and pens in their hand, being ready to write whatſoever is commanded them. And on the other ſide, over againſt the *Defterdars*, ſits the *Niſhawngee* with a pen in his hand, having his aſſiſtants round about him. The *Reiskitawb* for the moſt part ſtands cloſe by the *Vizir*, for he takes his adviſe in many occurrents. In the midſt of the room do ſtand all ſuch as require *Audience* of the Bench.

The manner of Seſſion.

Left, the upper hand with the laity: but with the Clergie the right. Cadeleſchers places.

Defterdars places.

Clerks places.

Neeſhawngees place. Reisketawbs place.

Now they being all come together, and every man ſet in his own place; the Petitioners forthwith begin their ſuits, one after another, (who have no need of Attourneyes, though oftentimes they procure the help of a *Chiauſh*: for every one may ſpeak for himſelf) referring themſelves to the judgement, and ſentence of the *Vizir Azem*, who (if he pleaſe) may end all. For the other *Baſhawes* do not ſpeak, but onely hearken, and attend till ſuch time as he ſhall refer any thing to their abitrement, as commonly he doth. For he having once underſtood the ſubſtance onely of a buſineſſe (to free himſelf from too much trouble) remits the deciding of it to others: as for example, if it be appertaining to the civil Law, he then remits it to the *Cadileſchers*: if it be of accounts, to the *Defterdars*; if of falſhood, (as counterfeiting the kings mark, or ſuch like) to the *Niſhawngee*; if concerning Merchants or merchandiſe (wherin there may be any great difficulty) to ſome one of the other *Baſhawes* which ſit by him. So that after this manner he doth exceedingly eaſe himſelf of ſo great a toil and burden, which

No need of Attorneyes.

The power of the Vizir azem.

Manner of deciding.

which otherwiſe he alone ſhould be enforced to undergo; reſerving only to himſelf what he thinketh to be of greateſt import, and conſequence; and the like courſe doth the * *Caimekam* take in his abſence.

* He which governs in the chief Vizirs abſence.

Thus do they ſpend the time until it be almoſt noon; at which hour (one of the *Sewers* being appointed to be there preſent) the chief *Vizir* commands that dinner be brought in; and immediately all the Common people depart. So, the room being free, the tables are made ready after this manner; there is ſet upon a ſtool before the *Vizir Azem*, a thin, round, copper plate, tinn'd over, about the bigneſſe of the bottom of a beer-barrel; at which himſelf, with one (or two at the moſt) of the other *Baſhawes* do eat; the like is prepared for the reſt of the *Vizirs*, which do eat together: and another for the *Cadileſchers*: one for the *Defterdars*; and one likewiſe for the *Niſhawngee*. Having every one a * Napkin ſpread upon his knees to keep his garments clean, and a great quantity of bread being laid ready round about the ſaid copper plates, immediately the meat

Caim ſignifieth firm, or reſident, and Mekam a place.

Dinner rites.

Copper plate

*Which they cal Peſtimaw

is brought in, and ſet before them upon the plates in great diſhes made after a ſtrange faſhion; and ſtill as they have eaten of one diſh the *Sewer* takes off that, and ſets on another. Their diet is ordinarily, Mutton, Hens, Pigeons, Geeſe, Lamb, Chickens, Broth of Riſe and pulſe, dreſſed after divers faſhions; and ſome Tarts, or ſuch like at the laſt; for in a very ſhort ſpace they make an end of their diner; that which remaineth of the ſaid tables, the Officers of the *Divan* do eat, but they have an addition allowed, and brought them from their Kitchin. The *Baſhaws*, & other great men, have drink brought unto them, (which is *Sherbet*) in great *Porcelain* diſhes: but the others do either not drink at all, or if they do drink, it is fair water brought them from the next fountains. At the ſame time when the *Vizirs* of the Bench, and others of the *Divan* are at dinner; the under Officers, Waiters, and keepers, do dine alſo; (for they muſt looſe no time,) the which are not leſſe ordinarily then four or five hundred perſons (including alſo ſuch poor ſharking fellows, as ſlip into the company for a dinner)

Diet.

Officers diet.

Drink.

Under-officers, under-diet.

ner) but their food is nothing but bread, and pottage, which they call *Churva*, ſerving to fill their bellies, though it be but of ſmall nouriſhment.

Dinner being ended, the Chief *Vizir* ſpendeth ſome ſmall time about general Affairs; and taking Counſell together (if he pleaſeth, and thinks it fit) with the other *Baſhawes*; at laſt he determineth and reſolveth of all within himſelf, and prepareth to go in unto the King (it being the ordinary cuſtom ſo to do, in two of the four *Divan* dayes, *viz.* upon Sunday, and upon Tueſday;) to render an account briefly unto his Majeſtie of all ſuch buſineſſes as he hath diſpatched. And to this end the *Grand Signor* (after he hath dined alſo) repaireth unto his Chamber of Audience, and being ſet down upon a *Sofa*, ſendeth the *Capee Agha* (who hath in his hand a ſilver ſtaff) to call firſt the *Cadileſchers*, who immediatly riſe up out of their places, and having bowed themſelves to the *Vizir Azem*, they depart, being accompanied with the ſaid *Capee Agha*, and *Chiuſh Baſhaw*, who go before them with their ſilver ſtaves in their

Giving account to the king.

By the Cadeeleſchers.

hands; and ſo they go in unto the King to give account, and make him acquainted, with what hath paſſed concerning their charge; which being done they are diſmiſſed (for that day) and go directly home to their own houſes. Next after them are called the *Defterdars*: who in the ſame manner are brought unto the king, but the Chief *Defterdar* only is permitted to ſpeak; and having diſpatched, they take leave and give place to the *Vizirs*; who are called laſt of all, & go together in rank one after another, the Chief *Vizir* being foremoſt, uſhered along by the two aforeſaid ſilver ſtaves: and being come before the preſence of the *Grand Signor*, they ſtand all on one ſide of the room with their hands before them a croſſe, holding down their heads in token of reverence and humility; and here none but the Chief *Vizir* ſpeaketh, and gives an account of what he thinketh fit: delivering his *Memorials*, or *Petitions*, one by one, the which the king having read, the *Vizir* takes them, and having put them into a little crimſon Satten bag, he moſt humbly layeth them down again before his Majeſtie (who afterwards

By the Defterdars.

And by the Vizirs.

Reverence to the King.

terwards cauſeth his * *Hattee-humawyoon* to be drawn for the performance of what the *Arſes*, that is petitions, did require;) if the *Grand Signor* demand nò further of him (the other *Baſhawes* not having ſpoken one word all this while) they all depart, and take horſe at the ſecond Gate; and being accompanied by divers men of quality (who to inſinuate into their favours do wait upon them) beſides a great company of their own people, every one goes to his own houſe. The Chief *Vizir* for his greater grace and honour, hath commonly about an hundred *Chiauſhes* on horſ-back, who bring him to his home. And ſo the *Divan* is ended for that day, it being about three hours afternoon; but upon ſuch dayes as they have no Audience of the King, they diſpatch ſooner. And what hath been ſaid of the *Vizir Azem*, the ſame alſo is to be underſtood of the *Caimekam* in his abſence.

* A commandement from the King, the word ſignifieth a kingly or royal Paper.

Their departure.

It is to be noted that ſometimes alſo the * *Agha* of the *Janizaries*, and the * Captain *Baſhawe*, come to the *Divan*, when they are at home in *Conſtantinople*, and have buſineſſe to do there. But the Captain

* Chief Captain or maſter of the Janizaries.

* Admiral. * Captain Baſhawe.

Captain *Baſhawe* only, doth go in unto the King (which alſo may not be but in Companie of the other *Baſhawes*) and his buſineſſe is to acquaint his Majeſtie with the eſtate, and affairs of the *Arſenal*, and *Armada*. His place in the *Divan* is upon the ſame Bench, but yet he ſitteth laſt, and loweſt of all the *Baſhawes*; unleſſe he be a *Vizir* (as it is often ſeen) and then he takes his place either ſecond, or third, or fourth, as he is in degree by election. But the *Agha* of the *Janizaries* doth not ſit in *Divan*, but ſitteth under the open Gallery on the right hand within the ſecond Gate. And if at any time it ſhall ſo fall out, upon ſome extraordinary buſineſſe, (as it hath ſometimes been ſeen) that he be to go in unto the king; then he is called firſt of all, and goeth before either *Defterdars*, or *Cadeeleſchers*: and being come out from his Majeſtie, he ſitteth down again in his place untill the *Divan* be ended: he is the laſt that departeth of all the great men, and is attended on by a great many * *Churbegees*, and *Janizaries* unto his *Seraglio*, where he, and many of them do live together

His place.

Aga of the Janizaries place.

* Captains of the Janizaries.

The

The *Grand Signors* Predeceſſors were alwayes wont to come, and this man ſometimes cometh privately by an upper way to a certain little window, which looketh into the *Divan*, right over the head of the Chief *Vizir*: and there ſitteth (with a Lattiſe before him, that he may not be ſeen) to hear and ſee what is done in the *Divan*: and eſpecially at ſuch times, when he is to give Audience to any Embaſſador from a great Prince, to ſee him eat, and hear him diſcourſe with the *Baſhawes*: and by this his coming to that window, the Chief *Vizir* (who alwayes ſtandeth in jeopardy of loſing his head upon the *Grand Signors* diſpleaſure) is enforced to carry himſelf very uprightly, and circumſpectly, in the mannaging of affairs, whilſt he ſits in *Divan*: though at other times his hands are open to bribery, and carry buſineſſes as he pleaſeth.

The Kings private and awful window.

CHAP.

CHAP. III.

Of the Audience, and entertainment given to Ambaſſadors.

WHen it falleth out that an Ambaſſador from any great Prince is to kiſſe the *Grand Signors* hand: it muſt be either upon a Sunday, or upon a Tueſday: (for thoſe are the dayes appointed for his Highneſſe to give Audience) to the end he may not be troubled at other times. And then the *Vizir* commandeth that there be a great *Divan*, which is done by calling together all the *Grandees* of the *Port*; all the *Chiauſhes*, all the * *Mutaferrakas*, and a great number of *Spahees* and *Janizaries*; who are every one of them commanded by their Captains to apparel themſelves in the beſt manner that they are able, and to go every one to his place in the ſecond Court, and there to ſtand in orderly ranks: making indeed a very goodly ſhew, for they are very well clothed, and are moſt of them of comely perſonage.

Ambaſſadors Audience.

* Theſe are horſemen, but of a higher rank then Spahees: the word ſignifieth ſet apart, or different.

Thus the *Divan* being all in order, (and few, or no common buſineſſes handled for that day) the *Vizir*, ſendeth

the

the *Chiaush Bashaw* with many of his *Chiaushes* on horſe-back to accompany the Ambaſſador: who being come to the *Divan* is ſet face to face cloſe before the chief *Vizir*, upon a ſtool covered with Cloth of Gold. Having for a while complemented, and uſed ſome friendly diſcourſe together, the *Bashaw* commandeth that dinner be brought: the which is done after the ſame manner as upon other *Divan* dayes (only the round plate on which the meat is ſet is of ſilver; and the victuals are more delicate, and in greater abundance.) And ſo the Ambaſſador, and the *Vizir Azem*, with one or two of the other *Bashawes* do eat together. And for every ſuch banquet at ſuch times the *Grand Signor* alloweth (beſides the ordinary *Divan* diet) a thouſand Crowns to be ſpent: howbeit I dare ſay the Steward makes the one half to ſerve the turn, and reſerves the reſt to himſelf.

Ambaſſador entertained at the Divan

Silver plates

A thouſand crowns allowed for the entertainment.

They having dined, the *Vizir* entertaineth the Ambaſſador with ſome diſcourſe, until ſuch time as the Ambaſſadors followers have dined alſo, (who I can upon experience affirm are ſerved after a very mean faſhion) and then the Ambaſſa-

Ambaſſador, together with his own attendants retire themſelves into a certain place near the kings gate: where he muſt ſtay till ſuch time as all the orders of the *Divan* have had audience of the king, who being diſmiſſed do all depart, (the *Baſhawes* excepted, who for the *Grand Signors* honour are to ſtay, and attend in the room upon his Majeſtie.) But by the way I muſt not omit to relate, how that the preſent, which the Ambaſſador brings along with him, is carried (whilſt he ſitteth in the ſaid retiring place) once about the ſecond Court in open ſight of the people, (be it what it will be) and ſo in unto the King.

Maſter of the ceremonies.

Then the Ambaſſador is called by the maſter of the ceremonies, by whom he is brought to the gate where the *Capee Agha* ſtandeth with a company of Eunuchs: thence the *Capee Agha* leadeth him to the door of the room, where there do ſtand two *Capoochee Baſhawes*, who take the Ambaſſador, the one by one arm, and the other by the other arm, and ſo lead him to kiſſe his highneſſe hand (which in truth is but his hanging ſleeve; which he having done, they lead him

His admiſſion to the preſence.

His kiſſing the kings hand.

him back after the ſame manner to the lower end of the room, where he ſtandeth till ſuch time as the ſaid two *Capoochee Baſhawes* have lead ſuch of the Ambaſſadors gentlemen, as are appointed to kiſſe the Kings hand alſo. This done the * *Druggaman* declareth the Ambaſſadors commiſſion, to which the *Grand Signor* makes no anſwer at all (diſdaining to ſpeak to a Chriſtian) but only ſpeaketh a word or two to the chief *Vizir* to licenſe him; referring all proceedings to his diſcretion. And ſo the Ambaſſador departeth, doing obeiſance to the King, with bowing down his head, but pulleth not off his hat, or cap at all.

* The true word is Terjuman, which ſignifieth an interpreter.

His departure.

There is one particular, belonging to this ceremonie, worth the obſervation, which is this; that there is not any time, any perſon whatſoever, aſwell Ambaſſador, as other, which is to kiſſe the *Grand Signors* hand, but he is veſted with a veſt given him by the *Grand Signor*: and to this end, before the Ambaſſador goeth in unto the king, the *Vizir Azem* ſendeth him ſo many veſts, as are appointed by *Canon*, for himſelf and his gentlemen; who put them on in the place

Veſting.

place where the Ambaſſador ſtayeth till the King ſend for him to give him Audience. Theſe veſts are of divers ſorts; of which there is one or two for the Ambaſſadors own perſon of cloth of gold of *Burſia*; the other being of a low price, worth little or nothing.

But on the contrary, in lieu of thoſe veſts, there is not any Ambaſſador (which is to go to the King for his firſt audience) or *Baſhawe* (who at his return from ſome imployment abroad, is to kiſſe his hand) but they preſent to him the full value of what the *Canon* requireth: in ſo much that the *Grand Signor* receiveth more then he giveth, twentie fold. Moreover the *Baſhawes* (over and above the ordinary duty) do give him exceeding rich preſents: and oftentimes great ſums of money too; that by all means they may continue in his grace and favour.

Recompence

Other Ambaſſadors, which come from petty Princes, or States, howbeit they are veſted alſo with veſts given them by the *Grand Signor*: yet they come not to the *Divan* in that pomp, neither are they feaſted as the others are; but go privately, carrying their preſent with them:

them: howſoever they are alſo led in unto the King after the aforeſaid manner. It is to be noted, that all Ambaſſadors from abſolute Princes; aſwell ordinary, as extraordinary, (excepting thoſe from the *State* of *Venice*, to whom, from their firſt introduction it was denied:) all, I ſay, lie at the charges of the *Grand Signor*. For from his own ſtore, they have allowed them, wheat, barley, pulſe, wood, coals, hay, the cuſtom of their wine; and many other neceſſaries for their houſhold expenſe, and from the *Defterdar* ſo many * aſpars *per diem* as the *Vizir* ſhall think fit. Which proviſion, though now of late it be very hard to be gotten; yet by great importunity and gifts, (without which there is no good to be done) in the end they receive a great part of it; but the officers will ſhare with them do they what they can: ſuch is their baſeneſſe and ſlender account, of either honour, or honeſty.

All Ambaſſadors but the Venetian at the Kings charge.

* Ten aſpers make ſix pence.

CHAP. IV.

Of the perſons which live in the Seraglio; *and chiefly of the Women, and Virgins.*

HAving thus far made a deſcription of the *Seraglio* it ſelf, and the buildings which are therein; with ſome particulars belonging unto it, according to that which I have both ſeen, and heard from others, which are daily converſant there: it followeth that I now ſpeak ſomewhat touching thoſe which dwell in it, and of their ſeveral qualities, and employments.

One Lord, the reſt ſlaves.

Firſt then I ſay, that all they which are in the *Seraglio*, both men and women, are the *Grand Signors* ſlaves (for ſo they ſtile themſelves) and ſo are all they which are ſubject to his Empire. For, beſides that he is their Soveraign, they do all acknowledge that whatſoever they do poſſeſſe, or enjoy, proceedeth meerly from his good will, and favour: and not onely their eſtates, but their lives alſo are at his diſpoſe, not having reſpect either to the cauſe, or manner. So that

in

in my opinion, the attributes they give unto him are proper, and fitly ſuting with the condition of ſuch a Prince. For he is ſtiled ſometimes * *Paudiſhawh*, and ſometimes * *Hoonkeawr*. In regard of ſoveraignty and juſtice, they may truly call him *Paudiſhawh*; but in regard of his tyranny, *Hoonkeawr*: both which words they uſe in the ſame ſenſe as we do the word, king.

* This word ſignifieth an expeller of princes: but ſome will have it to come of Pawd and ſhooh, which is an expeller of injury, or injuſtice: but amongſt the Turks it is uſed for an Emperor; and they give the ſame title to the Emperor of Germanie, calling him Nemſs Pawdiſhawh. * This is a Perſian word, and ſignifieth a man of blood, or one which cauſeth blood; but uſed for King.

This *Seraglio* may rightly be termed the ſeminary or nurſery of the beſt ſubjects. For in it all they have their education, who afterward become the principal officers, and ſubordinate rulers of the ſtate, and affairs of the whole Empire: as hereafter I ſhall ſhew at large.

They which are within the third gate, called the Kings gate, are about two thouſand perſons, men and women; whereof the women (old and young one with another; what with the Kings concubines, old women, and women-ſervants) may be about eleven or twelve hundred

Two thouſand within the kings gate.

11 or 1200 women.

Virgins.

hundred. Now, thoſe which are ſhut up for their beauties, are all young virgins taken and ſtollen from forraign Nations: who after they have been inſtructed in good behaviour, and can play upon inſtruments, ſing, dance, and ſew curiouſly; they are given to the *Grand Signor* as preſents of great value: and the number of theſe encreaſeth daily, as they are ſent, and preſented by the *Tartars*, by the *Baſhawes*, and other great men, to the King, and Queen. They do likewiſe ſometimes decreaſe, according as the *Grand Signor* ſhall think fit. For upon divers occaſions, and accidents, he cauſeth many of them to be turned out of this *Seraglio*, and to be ſent into the old *Seraglio*: which is alſo a very goodly, and ſpacious place, of which hereafter I ſhall take occaſion to make mention.

Virgins made Turks, and how.

Theſe Virgins immediately after their coming into the *Seraglio* are made *Turks*; which is done by uſing this ceremony only; to hold up their forefinger, and ſay theſe words; *law illawheh illaw Allaw, Muhammed reſoul Allawh*; that is, *there is no God but God alone, and Mahomet is the meſſenger of God.* And ac-

according as they are in age and diſpoſition (being proved, and examined by an old woman called *Kahiyah Cadun*, that is, as we ſay, *the mother of the maids*) ſo they are placed in a room with the others of the ſame age, ſpirit, and inclination, to live together.

Kahiyah Cadun, the mother of the maids.

Now in the Womens lodgings, they live as Nuns do in great Nunneries: for theſe virgins, have very large rooms to live in, and their bed-chambers will hold almoſt a hundred of them a piece. They ſleep upon *Sofaes*, which are built long-wiſe on both ſides of the room, and a large ſpace left in the midſt to go to and fro about their buſineſſe.

Their manner of life.

Chambers.

Their beds are very courſe, and hard (for the Turks neither uſe featherbeds, nor corded bedſteads) made of flocks of wooll: and by every ten virgins there lies an old woman: and all the night long there are many lamps burning, ſo that one may ſee plainly throughout the whole room: which doth both keep the young women from wantonneſſe, and ſerve upon any occaſion which may happen in the night. Near unto the ſaid bed-chambers they have baths for their uſe

Beds.

Baths.

at all times, with many fountains, out of which they are ſerved with water: and above their chambers there are divers rooms, where they ſit and ſew: and there they keep their boxes, and cheſts, in which they lay up their apparel.

Sewing, and cheſts.

They feed by whole *Camarada's*, and are ſerved, and waited upon by other women: nor do they want any thing whatſoever that is neceſſary for them.

There are other places likewiſe for them, where they go to ſchool, to learn to ſpeak, and read (if they will) the Turkiſh tongue, to ſew alſo, and to play on divers inſtruments: and thus they ſpend the day with their miſtreſſes, who are all ancient women: ſome hours notwithſtanding being allowed them for their recreation, to walk in their gardens, and uſe ſuch ſports as they familiarly exerciſe themſelves withall.

Schooling, and miſtreſſes.

Recreations.

The king doth not at all frequent, or ſee theſe Virgins, unleſſe it be at that inſtant, when they are firſt preſented unto him; or elſe in caſe that he deſire one of them for his bed-fellow, or to make him ſome paſtime with muſick, and other ſports: wherefore, when he is prepared

for

for a freſh mate, he gives notice to the ſaid *Kahiya Cadun* of his purpoſe; who immediately beſtirs her ſelf, like a crafty baud, and chooſeth out ſuch as ſhe judgeth to be the moſt amiable, and faireſt of all; and having placed them in good order in a room, in two ranks, like ſo many pictures, half on the one ſide, and half on the other; ſhe forthwith brings in the King, who walking four or five times in the midſt of them, and having viewed them well, taketh good notice within himſelf of her that he beſt liketh, but ſayes nothing; only as he goeth out again, he throweth a handkerchief into that virgins hand; by which token ſhe knoweth that ſhe is to lie with him that night: ſo ſhe being (queſtionleſs) exceeding joyful to become the object of ſo great a fortune, in being choſen out from among ſo many to enjoy the ſociety of an Emperour, hath all the art, that poſſibly may be, ſhown upon her by the *Cadun*, in attiring, painting, and perfuming her; and at night ſhe is brought to ſleep with the *Grand Signor* in the womens lodgings, where there are chambers ſet apart for that buſineſſe onely.

The Kings coming to them.

His choice.

Preparatives

Bed-chamber rites.

And being in Bed together, they have two great wax lights burning by them all night; one at the beds feet, and the other by the door: beſides there are appointed (by the *Cadun*) divers old Black moor women, to watch by turns that night in the chamber, by two at a time; one of them to ſit by the light at the beds feet, and the other by the door; and when they will they change, and other two ſupply their rooms, without making the leaſt noiſe imaginable, ſo that the King is not any whit diſturbed.

Reward.

Now in the morning when his Highneſs riſeth (for he riſeth firſt) he changeth all his apparell from top to toe, leaving thoſe which he wore to her that he lay withall, and all the money that was in his pockets, were it never ſo much; and ſo departeth to his own lodgings; from whence alſo he ſendeth her immediately a preſent of jewels, money, and veſts, of great value, agreeable to the ſatisfaction, and content, which he received from her that night. In the ſame manner he deals with all ſuch as he maketh uſe of in that kinde; but with ſome he continueth longer then with other ſome,

and

and enlargeth his bounty far more towards ſome then others; according as his humor, and affection to them encreaſeth, by their fulfilling his luſtful deſires.

And if it ſo fall out, that any one of them doth conceive by him, and bring forth his firſt begotten child; then ſhe is called by the name of *Sultana Queen*: and if it be a ſon, ſhe is confirmed, and eſtabliſhed Queen by great feaſts, and ſolemnities; and forthwith hath a dwelling aſſigned unto her apart, of many ſtately rooms well furniſhed; and many ſervants to attend upon her. Sultana Queen.

The King likewiſe alloweth her a large revenue, that ſhe may give away, and ſpend at her pleaſure, in whatſoever ſhe may have occaſion; and all they of the *Seraglio* muſt, and do acknowledge her for Queen, ſhewing all the duty, and reſpect that may be, both to her ſelf, and to them that belong unto her. Her allowance.

The other women (howſoever they bring forth iſſue) are not called Queens; yet they are called *Sultana's*, becauſe they have had carnal commerce with the King: and ſhe onely is called Queen, which is the mother of the firſt begotten Other Sultanas.

ſon,

ſon, heir to the Empire; the which *Sultana's*, being frequented by the King at his pleaſure, have alſo this prerogative; to be immediately removed from the common ſort, and to live in rooms apart, exceeding well ſerved, and attended; and have no want, either of money, or apparrell, in conformity to their degree.

All theſe *Sultana's* do reſort together very familiarly, when they pleaſe; but not without great diſſimulation, and inward malice; fearing leſt the one ſhould be better beloved of the *Grand Signor* then the other; yet notwithſtanding this their jealouſie, they (in outward ſhew) uſe all kind of courteſie one towards another.

Now if it happen that the firſt begotten Son of the Queen, heir to the Empire, ſhould die, and another of the *Sultana's* ſhould have a ſecond ſon, then, her ſon being to ſucceed the deceaſed heir, ſhe is immediately made Queen: and the former ſhall remain a *Sultana* only, and be deprived of the aforeſaid revenue, and royalty: thus the title of Queen runneth from one *Sultana* to another,

The Queen changed.

other by vertue of the ſons ſucceſſion.

In times paſt the Queen was wont to be wedded to the King; but now ſhe paſſeth without the *Kebin*, that is, without an aſſignment of any joynture, or celebrating the nuptial rites: which is nothing elſe, but in the preſence of the *Muftee*, to give each of them their aſſent to matrimonie, of which there is *Hogett* made (that is, an authenticall writing or teſtification) not only of the conſent of the two parties to be contracted; but alſo of the joynture which the King is to make over unto her. Nuptial rites

The reaſon why the Queens are not now (nor have been of late yeers) eſpouſed, is, not to diſmember the Kings patrimony of five hundred thouſand chicquins a year. For *Sultan Selim* having allowed ſo much to the Empreſſe, his wife (to the end ſhe might ſpend freely, and build Churches, and Hoſpitals, ſo that by all means ſhe might be honoured, and eſteemed) made a decree, that all his Succeſſors ſhould do the like, if ſo be they purpoſed to be married to their Queens. But now the ſaid revenue being otherwiſe employed, the *Baſhawes* The Queens joynture.

do

do endeavour, as much as in them lies, to keep the *Grand Signor* from marrying. And ſo much the rather, becauſe they would have none to rule but the King alone; howſoever (married, or not married) the mother of the heir is by every one called, and acknowledged for Queen; and preſented with many rich preſents from all great perſonages: and hath continually at her gate, a guard of thirty, or fourty Black Eunuchs, together with the * *Kuzlar Agha* their maſter; whom ſhe commandeth and employeth in all her occaſions: and ſo do all the other *Sultana's*, which never ſtir out of the *Seraglio* but in company of the King himſelf; who oftentimes carrieth either all, or moſt of them abroad by water, to his other *Seraglios* of pleaſure: and in thoſe wayes, through which they paſſe to go to and fro from their * *Kaiks*, there is Canvas pitched up on both ſides, and none may come near them but black Eunuchs, till they be ſetled, and covered cloſe in the room at the ſtern of the Barge; and then go in the Barge-men; ſo that in fine, they are never ſeen by any men, but by the

Guard of black Eunuchs.

*Kuzlar Agha ſignifieth, maſter of the Virgins.

* Barges. Canvas-way.

the *Grand Signor* onely, and the Eunuchs.

The Kings daughters, ſiſters, and aunts, have their lodgings alſo in the ſame *Seraglio*; being royally ſerved, and very ſumptuouſly apparelled, and live together by themſelves, in continuall pleaſures; until ſuch time as, at their requeſt, the King ſhall be pleaſed to give them in marriage: and then they come forth of that *Seraglio*, and carry each along with them a cheſt, which the *Grand Signor* gives them, full of rich apparrel, jewels, and money; to the value of (at the leaſt) thirty thouſand pounds ſterling a cheſt; and that is (as we call it their portion. They carry likewiſe along with them all that they have hid from time to time, unknown to any but to themſelves; amounting ſometimes to a great matter, and ſtands them in good ſtead all their whole life time. And if ſo be that they be in the *Grand Signors* favour, and that he be diſpoſed to deal royally with them; then they are ſuffered to carry with them out of the *Seraglio*, ſuch women ſlaves as they pleaſe, (provided they do not exceed the number of twenty a piece) and

The Kings daughters, & ſiſters &c.

Portion cheſt.

Slaves and Eunuchs.

and ſuch Eunuchs as they like beſt for their ſervice.

Theſe alſo being called *Sultana's*, reſerve ſtill, ſo long as they live, their allowance of money, which they had whilſt they lived in the Kings *Seraglio*, ſome a thouſand, and ſome a thouſand five hundred aſpars a day: the ſlaves alſo and the Eunuchs do likewiſe enjoy their former penſions.

Their houſes are furniſhed, both with houſhold ſtuff, and other neceſſary proviſion, from the Kings * *Hazineh*, and * *Begleek*, that they may live in ſtate like *Sultana's*; ſo that indeed they live far better in every reſpect without the *Seraglio*, then they did within it.

* Treaſury.
* Store.

And if ſo be that a *Baſhawe*, having married one of them, be not provided of a houſe fit for her, then the King giveth her one of his, (for he hath many which fall to him by the death of great perſons) that her houſe may be ſutable with her greatneſſe and quality.

Bill of dowrie.

Now, for the husbands part, he is on the contrary to make her a bill of dowrie, ordinarily of at leaſt a hundred thouſand chicquins in money, beſides veſts, jewels,

jewels, brooches, and other ornaments, amounting to a great ſum. For although the faſhion of the *Sultana's* habit be common, and nothing different from that of the other women; yet the ſubſtance is far more rich, and coſtly; the which redounds to the great charge, and loſſe of their husbands.

Privateneſſe. They being thus married, do not at all converſe with men, more then they did when they lived in the Kings *Seraglio* (except with their own husbands) but with women only; and that is commonly when they go upon viſits to ſee their old acquaintance in the *Seraglio*: but becauſe they themſelves came forth from thence (as I ſaid before) they may not at their pleaſure come in again, without leave from the *Grand Signor*.

Viſitings.

They are their husbands maſters. Theſe *Sultana's* the *Baſhaws* wifes, are for the moſt part their husbands maſters, inſulting over them, and commanding them as they pleaſe: they alwayes wear at their girdle a * *Hanjar*, ſet with rich ſtones, in token of priviledge and domination: and eſteem of their husbands, as of ſlaves, doing good or evil for them, as they receive content, and ſatisfaction from

* A Dagger.

from them, or as they finde them to be in favour, and powerfull with the King. And ſometimes they put their husbands away, and take others, but not without the *Grand Signors* leave; which divorce proveth commonly to be the death, and ruin of the poor rejected husbands, the King being apt to give way to the will, and perſwaſion of the *Sultana's*: ſo it behoves them in any caſe to be very obſequious to their wives.

Divorce.

What becomes of the other women

Now, the other women which are not ſo fortunate as to be beloved of the king, muſt ſtill live together, and diet with the reſt of the young virgins; waſting their youthful dayes amongſt themſelves in evil thoughts (for they are too ſtrictly lookt unto, to offend in act) and when they are grown old, they ſerve for miſtreſſes, and overſeers of the young ones, wch are daily brought into the *Seraglio*: but they hold it their beſt fortune (their former hopes of being bed-fellows to an Emperour being now wholly fruſtrated) through ſome accident to be ſent forth from thence into the old *Seraglio*. For from the old *Seraglio* they may be married (if the miſtreſſe of that place give her

her conſent thereto) and may take with them ſuch money, as they through their frugality have ſaved, and ſpared, of their former allowance in the Kings *Seraglio*, and ſuch things as have been given them from time to time, which may amount to a reaſonable value. For whilſt they are in the *Seraglio* they get many things from the *Sultana's*, who having formerly been companions with them, cannot but in ſome meaſure let them be partakers of their good fortune; beſides their currant pay out of the Kings Treaſury of * fifteen or twenty aſpars a day for the middle ſort, and four or five for the baſer ſort; the which is paid at every three moneths end, without any deferring or contradiction: in this manner alſo are the *Sultana's* paid, *viz.* quarterly; having for their ſhares from * a thouſand to a thouſand five hundred aſpers a piece daily, beſides as much clothing as they will; and jewels in great abundance, given to them with the Kings own hands.

* That is 9. d. or 12. d. a day.

Manner of their pay.

* That is between 3. and 4. li. ſter. a day.

Clothes, and jewels.

The ſouldiers likewiſe, and all ſuch (of what quality ſoever they be) as are to receive pay from the *Grand Signor* are paid quarterly: and they call the firſt

quarters pay, *Maſar*; the ſecond *Rejedg*, the third, *Reſhen*; and the fourth and laſt, *Lezez*.

The women ſervants allowance.

The women ſervants have, beſides their pay, two gowns of cloth a piece yearly, and a piece of fine linnen for ſmocks of twenty * *Pikes* long, and a piece more fine for handkerchiefs of ten *Pikes*: and at the * *Byram* one ſilk gown a piece, and ſomewhat elſe, according to the liberality of the *Grand Signor*, who at that time above the reſt hath commonly a bountiful hand toward the women; giving to the *Sultana's*, gowns with very rich furs, ear-rings, brooches, bodkins, bracelets for their arms and legs, and ſuch like, ſet with ſtones of great worth; of all which the King hath continually great ſtore, by reaſon of the unſpeakable number of preſents, which are given unto him.

* A Pike is ⅔ of a yard.

* Their great feaſt.

Byram-gifts.

Sultanas preſents.

The *Sultana's* are likewiſe preſented at ſuch times by the *Baſhawes*, and by the *Baſhaws* wives (that by their means they may continue in grace and favour with the *Grand Signor*) with moſt ſtately, and rich gifts, and with money alſo: which indeed is more acceptable to them

them, then any other kinde of preſent whatſoever. For they being very covetous do hoord up, and ſpend but ſparingly, abandoning all manner of prodigality (in what may concern their own private purſes) but warily, and wittily provide againſt diſaſterous times, which may come upon them unawares; and eſpecially againſt the Kings death: for then (excepting the *Sultana* Queen, who remaineth ſtill in the *Seraglio*, as being mother to the ſucceeding King) all the other poor deſolate Ladies looſe the title of *Sultana's*, and are immediately ſent to the old *Seraglio*: leaving behinde them their ſons and daughters (if they have any living) in the Kings *Seraglio*, there to be kept, and brought up, under the government, and care of other women, appointed for that ſervice. And in this caſe, finding themſelves to be wealthy, they may marry with men of reaſonable good quality, according to the meaſure of their portion, or eſtate, which they poſſeſſe: and the good will, and good report of the miſtreſſe of the old *Seraglio* on their behalf, is none of the leaſt furtherances, and helps in that buſineſſe; Frugality.

but the *Grand Signors* conſent muſt be had thereto, notwithſtanding: who will (for the moſt part) not only be made fully acquainted with the condition of their husbands, but alſo will know what joynture they will be content to make them, if in caſe they ſhould put them away, without their own conſents, or otherwiſe leave them widows. Thus by reaſon of their being turned out of the Kings *Seraglio*, it is often ſeen, that though the daughter of the King be married to a *Baſhawe*; yet the mother of that daughter (after the Kings deceaſe) muſt be content with a ſecond husband of ſmall account, far unequal, and much inferiour, both in title, wealth, and reputation to her Son in Law.

The daughter preferred before the mother.

The *Sultan's* have leave of the *Grand Signor*, that certain Jew-women may at any time come into the *Seraglio* unto them; who being extraordinary ſubtill, and coming in under colour of teaching them ſome fine, and curious needle-works, or to ſhew them the art of making waters, oils, and painting for their faces, (having once made way with the better ſort of the Eunuchs, which keep the gate, by

Jeweſſe women.

Their arts.

by often ſeeing them for their egreſſe, and regreſſe) do make themſelves by their crafty inſinuations ſo familiar, and ſo welcome to the Kings women, that (in a manner) they prevail with them, in whatſoever they ſhall attempt for their own ends. For theſe are they whom the *Sultana's* do imploy in their private occaſions; carrying out whatſoever they would have ſold, and bringing in unto them any thing that they have a deſire to buy. And hence it is that all ſuch Jew-women, as frequent the *Seraglio* do become very rich. For what they bring in, they buy it cheap, and ſell it dear to them: but on the contrary, when they have jewels, or the like commodities to ſell for the *Sultana's*, (which are to be conveyed out by ſtealth) they receive a reaſonable price for them of ſtrangers, and then tell the ſimple Ladies, who know not their worth (and are afraid to be diſcovered) that they ſold them peradventure for the half of that which they had for them. And by this means there come things of great worth out of the *Seraglio*, to be ſold abroad at eaſie rates: yet in the end the husbands of thoſe Jew-

Their falſe-dealing.

women have but a bad market of it. For being diſcovered to be rich, and their wealth to be gotten by deceit, they oftentimes looſe both goods and life too; the *Baſhawes* and *Defterdars* altogether aiming at ſuch as they are, thinking by that means to reſtore to the *Grand Signor* that which hath from time to time been ſtollen from him; and the rather for that they themſelves under pretence of ſo good a work) may eaſily get ſhares in the eſtates of ſuch delinquents.

ill ſucceſſe.

But (notwithſtanding they are generally known, and accounted for fraudulent, and falſe-hearted people) yet there is ſcarly a man of authority, or eſteem among the *Turks* (and eſpecially the *Defterdars*) but hath a Jew for his councellor, and aſſiſtant in the managing of his affairs; ſuch a good opinion they have of their ſufficiency; and ſo ready are the Jews to entertain any manner of employment; ſo that their wives are not ſo great, and powerful with the *Sultana's*, but they themſelves are as intimate with the *Baſhawes*, and other great ones of that rank.

ews, councellors to reat men.

The

The women of the *Seraglio* are punished for their faults very severely, and extreamly beaten by their overseers; and if they prove disobedient, incorrigible, and insolent, they are by the Kings order, and expresse command, turned out and sent into the old *Seraglio*, as being utterly rejected, and cast off, and the best part of what they have is taken from them: but if they shall be found culpable of witchcraft, or any such like abomination, then they are bound hand and foot, and put into a sack, and in the night cast into the sea. So that by all means it behoveth them to be very careful, and obedient, and to contain themselves within the bounds of honesty, chastity, and good behaviour, if they mean to prosper, and come to a good end.

Punishments of the women by blowes.

By expulsion

By death.

Now it is not lawful for any one to bring ought in unto them, with which they may commit the deeds of beastly and unnatural uncleanneſſe; so that if they have a will to eat radishes, cucumbers, gourds, or such like meats, they are sent in unto them sliced, to deprive them of the means of playing the wantons. For they being all young, lusty, and lasci-

Prevention of lust.

vious, and wanting the ſociety of men (which would better inſtruct them, and queſtionleſſe far better employ them) are doubtleſſe of themſelves inclined to that which is nought, and will often be poſſeſt with unchaſt thoughts.

CHAP. V.

Of the Agiam oglans, *how taken, diſtributed, and employed.*

HAving already ſpoken of the women, I muſt in the next place ſay ſomewhat of the * *Agiam oglans* which are in the *Seraglio*, and of their imployments.

* The word ſignifieth unexpert, or untutored youths.

There are ordinarily about ſix or ſeven hundred of them, from twelve, to twenty five, or thirty yeers of age, at the moſt, being all of them Chriſtians children (as almoſt all *Agiam oglans* are) gathered every three years in *Morea*, and thorowout all the parts of *Albania*: the which Renegado children are diſpoſed of, as hereafter you ſhall hear.

6. or 700. Agiam oglans.

Agiam oglans, are Renegados, or children renouncing the Chriſtian faith.

The number of them which are to be taken,

taken is uncertain. For there are gathered ſometimes more, and ſometimes leſſe, according as the *Capoochees*, and officers appointed for that ſervice, in their own diſcretion ſhall think fit; but the greateſt collection ſeldom or never comes to above two thouſand. How they are taken.

They are taken from ſuch families, as are ſuppoſed to be of the beſt ſpirit, and moſt warlike diſpoſition; nor may they, when they are gathered, exceed twelve, or fourteen yeers of age at the moſt, leſt they ſhould be unfit for a new courſe of life, and too well ſetled in Chriſtianity to become good Turks. The *Gapoochees*, having finiſhed their circuit, and gathered their whole complement, bring them forthwith to *Conſtantinople*, to be diſtributed as followeth. So ſoon as they are arrived at the port, they are all clothed in courſe *Salonichi* cloth, it makes no matter of what colour; and their caps are of felt, of the form of a ſugar-loaf, of the colour of Camels hair; and ſo they are all brought to the *Vizir Azem*, who at that time is accompanied with the other *Baſhawes*, and officers of the *Seraglio*, that he may make choice of the How uſed & apparelled. Election of the beſt.

the moſt well favoured, and ſuch as he judgeth likely to prove the beſt ſpirits: this choice being made, the ſaid youths choſen by the *Vizir*, are carried by the *Buſtangee Baſhawe* into the Kings own *Seraglio*, and there diſtributed to ſuch companies, as want ſome to make up their compleat numbers. Then are they circumciſed, and made *Turks*, and ſet to learn the Turkiſh tongue; and according as their ſeveral inclinations are diſcovered, and diſcerned by their overſeers, ſo are they encouraged in the ſame, and ſuffered to proceed: and ſuch as have a deſire to learn, are taught to read, and write; but generally all of them are taught to wreſtle, to leap, to run, to throw the iron weight, to ſhoot the bowe, to diſcharge a piece, and (to conclude) all ſuch exerciſes as are befitting a Turkiſh Souldier.

Their circumciſion.

Schooling.

Now, part of the reſidue of them, are diſtributed by the chief *Vizir* into all the *Grand Signors* gardens, and houſes of pleaſure: and into ſuch ſhips as ſail for the Kings account, and which go to lade wood, and ſuch like proviſion for the *Seraglio*: confining them to the maſters

The reſt how diſpoſed.

ſters of the ſaid veſſels, with condition to reſtore them again, when he ſhall require them: and ſo he doth with the chief arts-men of the city, of all ſorts of occupations, to the end that the youths may learn ſome trade, to keep them from idleneſſe, when they are become *Janizaries*, and are at home: or if they will they may practiſe the ſaid arts abroad, when they are at the wars, and reap great benefit for their pains, He lendeth likewiſe to all the *Baſhawes*, and *Grandees* of the Court, many of them to ſerve them; but they are all delivered by name, and written down in a book, that he may have them returned again, when there ſhall be occaſion to make them *Janizaries*. But theſe which are given to the *Baſhawes*, are the ſcum, and refuſe, of all the reſt, and are employed only in the ſervice of ſtables, kitchins, and ſuch baſe offices of drudgery: and the better ſort of the reſidue are put into divers nurſeries, committed to the cuſtodie, and diſcipline of certain white Eunuchs, who are appointed to be their overſeers, and to take care that they be brought up, and trained in military exerciſes, until ſuch

ſuch time as they ſhall become fit to be entertained in the number of the *Janizaries* in the rooms of the dead, or of old ones which are no longer fit for the wars, but are made * *Otooracks* and have leave to ſtay at home; ſo that theſe of the latter ſort kept in *Seminaries*, are continually in labour: the King, Queen, and *Vizir Azem*, imploying them alſo many times in their buildings, and other very laborious offices without exception.

* Milites emeriti, the word is derived from Otooracks, which ſignifieth to ſit down.

Theſe *Agiam oglans* being thus diſtributed; the chief *Vizir* preſents a book, wherin all their names are ſet down, to the King, who having ſeen it, appointeth every one his penſion, according to the *Canon*: which is of two, or three, or at the moſt of five aſpars a day; and underwrites it with his own hand: the which book is forthwith conſigned into the cuſtody of the chief *Defterdar*: that ſo, he ſeeing by the ſaid book what their ſeveral names, and penſions are, they may duely receive their pay from him. Now this *Defterdar* is bound ſo often as their pay is due (that is once in three moneths) to viſit them all if he can; enquiring who is dead, and taking good notice how

Book and penſion.

how the others live, and ſpend their time; whether they profit, or not, by their tutors, and overſeers; that if ſo be things be not as they ſhould be, he may acquaint the *Grand Signor* therewith, and have them amended.

I will now return to ſpeak of the *Agiam oglans* of the *Seraglio*; having not thought it ſuperfluous to have digreſſed a litle, and to have ſpoken ſomewhat of the other *Agiam oglans* alſo. For it may peradventure prove delightful to thoſe, who have not as yet heard of theſe paſſages ſo diſtinctly.

Agiam oglans of the Seraglio how uſed.

The *Agiam oglans* of the *Seraglio*, albeit they are choſen for the beſt uſes, out of the reſt, by the chief *Vizir*; yet are their firſt imployments but very baſe, and ſlaviſh. For they ſerve in the ſtables, kitchens, gardens, for digging, for cleaving of wood; and are made to row in * *Kaiks*, and to lead the grey-hounds a courſing, and whatſoever elſe they are commanded to do, by their * *Oda Baſhawes*: the which *Oda Baſhawes* are alſo *Agiam oglans* as they are, but of the higheſt rank, and longeſt ſtanding, and have about fifteen aſpars a day, two veſts of

* Barges.

* Heads of the companies of Agiam oglans.

Oda Baſhaws wages.

of cloth yearly, two pieces of linnen cloth for ſhirts and handkerchiefs, and ſo much ſattin, or fine cloth, as will make each of them a pair of *Chackshirs*, or *breeches*, after their faſhion down to the heels, and ruffled in the ſmall of the leg, as our boots are: nevertheleſſe theſe *Oda Baſhawes* are all under command of the *Kahiyah*, who is the *Buſtangee Baſhawes* ſteward; now the *Buſtangee Baſhawe* himſelf hath daily about three hundred aſpars pay; for he is their patron, judge, and protector. And as any Turk whatſoever may be known of what degree he is, by the bigneſſe, and making up of the Turbant, which he wears, or by ſome other tokens which they obſerve in their habit; ſo to the end that the *Oda Baſhawes*, and * *Bulook Baſhawes* may be known from the common ſort of *Agiam oglans*, they wear broad ſilken girdles, of divers colours, about their middles, and are allowed a larger ſtipend: who (by authority given them from the * *Kahiyah*) do bring the underlings to ſuch an extraordinary ſubjection, and ſufferance, by their often beating them upon the leaſt miſdemeanour: that they do not

Government

* Theſe and the Oda Baſhawes are of equall authority.

* Buſtangee Baſhawes ſteward.

not onely not refuse all manner of pains taking, but patiently undergo whatsoever is done unto them.

They have their terms, and prerogatives amongst themselves, preceding or succeeding one another according to the length of time which they have spent in the *Seraglio*; so that in processe of time (if they still continue there, and are not sent out upon other occasions) they may aspire to the degree of chief steward to the *Bustangee Bashawe*, or of *Bustangee Bashawe* himself, which is a very eminent place; for he hath the keeping of all the *Grand Signors* garden houses, and steers the Kings * *Kaik*, and weareth a Turbant upon his head in the *Seraglio*, although he were but lately an *Agiam oglan* as the rest are, and did wear one of the aforesaid felt caps: who also (if he be in grace with the King, as commonly every *Bustangee Bashawe* is) may rise to greater dignities, as to be captain *Bashawe*, *Bashawe* of *Cairo*, *Damascus*, *Aleppo*, *&c.* Nay sometimes to be *Vizir Azem*.

Possibility of preferment.

* Barge.

These *Agiam-oglans* are not altogether debarred from liberty, and going abroad, but

but may upon good occaſion be licenſed to go whither they pleaſe, although at the firſt they are ſtrictly lookt unto: and the *Buſtangee Baſhawe* alwayes takes with him good ſtore of them, when by his Majeſties order he is ſent to put ſome great man to death: the which is commonly done by the hands of four or five of the chiefeſt, and ſtrongeſt of the ſaid *Agiam oglans.*

Some Turks among them.

There are ſometimes naturall born Turks brought in amongſt them (but indeed very ſeldom) by means made to the *Buſtangee Baſhawe*, who therein doth greatly pleaſure ſuch poor folks as are willing to be rid of their children: but it muſt be firſt made known to the *Grand Signor*, and done with his conſent. For the natural born Turks are not held to be of ſo brave ſpirits, and fit for ſervice as the other: and for divers other reſpects beſt known to themſelves, (as the encreaſing the number of * *Muſſulmen*, and the like) they do not willingly admit of any but Chriſtians children.

* True believers.

Their rooms

Their rooms, bagnoes, and kitchins, are joyned to the walls of the *Seraglio* without; divided ſeverally, and equally for each

each company of them, and built for the more commodity of ſuch offices, and ſervices, as the ſaid *Agiam öglans* are appointed for.

And as for their diet, they order it as they pleaſe, having fleſh, and pulſe for their pottage; their bread alſo, and every thing for their food, is delivered unto them daily from the * *Keeler*, and the dreſſing of it left to themſelves. Now for that many of them lie near the ſea ſide, they take good ſtore of fiſh, part of which they ſell, and reſerve the reſt for their own eating. Their Diet. * Buttry.

They ſleep alwayes in their clothes (putting off onely their uppermoſt coat, and their ſhoes) according to the ordinary cuſtom of the poorer ſort of Turks; between a couple of rugs in the winter, and thin blankets in the ſummer. Their ſleeping.

They never ſee the King, unleſſe it be when he paſſeth through the gardens, or when he taketh boat, or elſe when he goeth a hunting (for he makes them ſerve inſtead of hounds to finde out his game:) but when his Majeſtie will be in the gardens to take his pleaſure, and make paſtime with his concubines, then

all the *Agiam oglans* being warned by an Eunuch, who crieth aloud * *Helvet*, do presently get out with all speed at the gates by the sea side, where they may walk upon the banks and causeys, but must not dare to go in again, until the King, and his women be departed. For there may none come neer, nor be in sight of them, but himself and his black Eunuchs: nay, if any other should but attempt (by some trick in creeping into some private corner to see the women, and should be discoveted, he should be put to death immediately. Every one therefore so soon as they hear *Helvet* cried) runs out of sight as far as they can, to be free from all fear, and suspition.

* A word commmanding absence, and retiring: never used but for the King.

None may see the kings women.

Now of this rank of *Agiam oglans*, which are in the Kings *Seraglio*; they never make *Janizaries*, as they do of those which are brought up in the other *Seraglios*, and Seminaries; and of such as are lent to divers of the Kings subjects, as tradesmen, masters of ships, and the like, and to the *Bashawes*: but his Majesties turn being served of these, he bestowes them upon his gentlemen *Aghas*, when he employes them abroad in

The Janizaries are made of Agiam oglans in other Seminaries.

Other uses of them.

in ſome principal government, that they may be faithful aſſiſtants unto them in their buſineſſes, and that in time they themſelves may become men of worth; as often they do, if by their diligence, and fidelity, they prove to be men of good deſert.

The *Grand Signor* likewiſe maketh great uſe of them, when he intendeth a journey to any place; as when he goeth to the wars, or any whither elſe, far from *Conſtantinople*; for the pitching of his tents, for removing and carrying of cheſts and baskets, and many other ſuch like ſervices, as muſt be done at thoſe times: for which imployments the King never takes with him leſſe then three or four hundred of them.

CHAP. VI.

Of the Kings * Itchoglans, *their ſevere diſcipline, and education in four ſubordinate Schools, and of their after advancements.*

IT now remaineth that I ſay ſomewhat of the *Grand Signors Itchoglans*: which

* This word ſignifieth, youths within: and they are ſo called, becauſe they are reſerved for the ſervice of the Kings perſon. Itchoglans.

which are youths kept also in the *Seraglio*, but in far better fashion then the *Agiam oglans*: and are (for the King, and countreys service brought up in learning, in the knowledge of the laws, and in military exercises: that they may in time be made able to perform those things, which belong to the government of the whole Empire. And albeit for the most part these are Christian captives, and Renegado's, yet there are some natural born Turks amongst them (which must be youths of very comely aspect, and their outsides must promise a great deal of worth, and goodnesse) brought in by the *Capee Aghas* means (who is chief Chamberlain) with the Kings consent: but this happeneth but very seldom, and is effected with great difficulty. For the ancient institution was, that the *Itchoglans* should alwayes be made of Christian Renegado's, and captives onely, of the most civil, and noblest that could be found.

Turks hardly admitted.

Wherefore, when in the wars, either by sea or land, it happens, that any youth is taken, who is discovered to be of noble parents, and comely personage; or if any

Noble captives.

any ſuch voluntarily come, and offer himſelf to become Turk (as divers have done in hope of advancement) he is preſently markt, and ſet apart for the *Grand Signor*; and is (ſo ſoon as he is thought capable and apprehenſive) inſtructed in matters of government (being as it were ordained for great employments.) Now ſuch are of very great eſteem: for the Turks themſelves affirm, that nobleneſſe of birth cannot but produce the moſt vertuous, and generous ſpirits; eſpecially when it is ſeconded, and accompanied with good education, which is profeſſed in the *Seraglio*: where there is great ſeverity uſed in all the orders of diſcipline, the government of them being in the hands of maſters, who are white Eunuchs for the moſt part, and very ſevere, and cruel in all their actions; inſomuch that their proverb is; that when one cometh out of that *Seraglio* and hath run through all the orders of it, he is without all queſtion, the moſt mortified, and patient man in the world. For the blowes which they ſuffer, and the faſtings which are commanded them for every ſmall fault are to be admired: nay, ſome of them

Eunuchs cruel.

Puniſhments.

them are ſo cruelly handled, that although their time of being in the *Seraglio* be almoſt expired: and that they ſhould in few years come forth to be made great men, yet not being able to endure ſuch cruelty any longer, they procure to be turned out, contenting themſelves with the title, and ſmall pay of a *Spahee*, or a *Mataferraka*, rather then be ſo often puniſhed, and made weary of their lives, in evpectation of great preferments.

Their number, The number of theſe *Itchoglans* is uncertain. For there are ſometimes more, and ſometimes leſſe of them; but as I have heard they are commonly about a hundred, the *Grand Signor* being very willing to entertain all ſuch as are given him of the aforeſaid quality, be they never ſo many; provided they be young, when they are firſt brought unto him.

The courſe that is taken with them, ſo ſoon as they come into the *Seraglio*, is admirable, and nothing reſembling the barbariſme of Turks, but beſeeming men of ſingular vertue, and diſcipline. For they are exceeding well tutored, and daily taught, aſwel good faſhion and come-

ly

ly behaviour, as they are inſtructed in the rites and ceremonies of the *Mahometan* law, or whatſoever elſe may tend to the enriching of their mindes. Diſcipline in religion and civility.

And for this purpoſe they have rooms, which the Turks call * *Odas*, but we may more properly (in regard of the uſe they are put unto) call them Schools: of which there are four, the one taking degrees from the other. Now into the firſt, they all come when they are but children, where the primary precept they learn is ſilence; then their perſonall poſtures, (againſt ſuch time as they ſhall be about the king) which is that they hold down their heads, and look downwards with their hands before them joyned a croſſe; all which betokeneth ſingular reverence. * Oda ſignifieth a chamber, or room. First ſchool. First leſſon is ſilence. Second reverence.

Then (by a white Eunuch, who is chief over all the other maſters, and uſhers) they are ſet to learn to write, and read; to practiſe the Turkiſh tongue: and are taught their prayers in the *Arabian* tongue by heart. And in this *Oda*, they are both morning and evening ſo diligently followed, and carefully lookt unto, that by report it is a thing of admiration: now in this firſt ſchool they uſu- Third, to write and read, and ſpeak Turkiſh; and ſay the Arabian prayers by heart.

ally ſtay about five, or ſix years; and ſuch as are dull and hard of apprehenſion ſtay longer.

But by the way, before I come to the next *Oda*, I may not omit to tell you, that ſo ſoon as they are given to the King, before they are of the firſt *Oda*, they are regiſtred by their Turkiſh names in a book, and the names of their native countreyes ſet down with them; the *Grand Signor* allowing them a ſmall penſion of four, or five aſpars a day; the copy of which book is alſo ſent to the great *Defterdar*, that every one of them may in due time (that is quarterly) have the aforeſaid penſion ſent unto them.

Book, or check-roll.

From the firſt *Oda* they are removed to the ſecond, where (by more learned, and ſufficient Tutors then the former) they are taught the *Perſian*, *Arabian*, and *Tartarian* tongues; and take great pains in reading divers Authors, that they may be the better able to ſpeak the Turkiſh elegantly; which cannot be done without ſome knowledge, and good inſight in thoſe three tongues, upon which the Turkiſh chiefly doth depend; and indeed their is found a great difference be-

Second ſchool. Fourth, leſſon Rhetorick, Perſian, Arabian, and Tartarian tongues.

tween

tween their ſpeech, and that of the vulgar ſort.

Here alſo they begin to learn to wreſtle, to ſhoot in the bowe, to throw the iron mace, to toſſe the pike, to run, and to handle their weapons,&c. And in theſe exerciſes, in their ſeverall orders, and ſeveral places,they ſpend their hours; being ſeverely puniſhed if they ſhall in any wiſe grow negligent. Fifth bodily exercises.

They ſpend likewiſe other five, or ſix yeers in this *Oda*; whence (being become men, ſtrong, and fit for any thing) they are removed to the third *Oda*; where, (forgetting nothing of what they learned before, but greatly encreaſing their knowledge) they alſo learn to ride, and how to behave themſelves in the wars. Third ſchool. Sixth, horſmanſhip and activity.

Moreover, every one of them (according as he is thought fit for it) here learns a trade, neceſſary for the ſervice of the Kings perſon, *viz.* to ſhave, to make up a Turbant, to fold up apparel handſomely, to pair nails, to attend at the *Bagno*, to keep hawks, and land-ſpaniels, to be Sewers, Quiries of the ſtable, target-bearers, to wait at table, and the like: as hereafter I ſhall ſhew; ſo that having been Seventh, Trades.

been in these offices a few yeers they become men able to teach others.

Meanly clothed whilst they are in the three first schools.

But whilst they are in these three schools, they are but meanly apparelled, having yearly their two vests of Cloth somewhat fine, but their linnen is such as the *Agiam oglans* wear.

Punishments

The punishments also which they suffer in this *Oda* are extream, for their masters often give them an hundred blowes with a cudgel upon the soles of their feet, and buttocks, insomuch that they leave them oftentimes for dead.

Closeness.

Neither are they permitted (so long as they continue in these three *Odas*) to be familiar with any but themselves, and that with great modesty too: so that it is a matter of great difficulty for any stranger to speak with them, or see them; which if it be obtained, it must be by expresse leave from the *Capee Aga*, who causeth an Eunuch to be present, so long as any stranger shall be in the company of the said youths. Nay when they have occasion to go to the *Bagno*, or the like businesses, the Eunuchs are alwayes at hand, that so by all means they may be kept from lewdnesse. And in their Bed-

chambers,

chambers, which are long rooms, and hold about thirty or fourty in each of them, (for they ſleep near one another upon *Sofas*) there are every night lamps burning, and Eunuchs lying by them to keep them in awe, and from lewd, and wanton behaviour. Bed-chambers.

In the third *Oda*, ſome of them do alſo learn ordinary mechanick arts, as ſewing in lether (which is in great uſe and eſteem amongſt the Turks) to mend guns, to make bowes and arrows, and quivers, and the like; from which trades they often have both their ſirname, and their reputation too. For they are much made of, who will be diligent, and flie idleneſſe: holding it rather an honour, then an ignominy, to have a trade. For therein they imitate the *Grand Signors* themſelvs, who (for good example ſake) in their youth are taught ſome trade, or other; which although they never practiſe when they are Kings, yet they are willing their ſubjects ſhould know, that they are able to do it, if they pleaſe. And divers great men, nay *Baſhawes* themſelves, both have been, and are to this day called by the names of ſuch arts, as they pra- Sewing in leather, &c.

They take their cognomina from Trades.

practiſed, when they were in this *Oda*.

Here alſo the Eunuchs (their tutors) make tryal of their conſtancy in Religion, ſearching (as far as in them lies) their hearts to ſee how they ſtand affected to Turciſm. For the time growing near, wherein they are to paſſe to the fourth *Oda* (which is the chiefeſt, and laſt, and from which they are called to buſineſſe of great importance) they would not then have them at all remember, that they were formerly Chriſtians, or to have the leaſt deſire imaginable to turn to their firſt belief; leſt that they ſhould in time, by ſome ſtratagems, and politick courſes, peradventure prove diſadvantageous to the Turkiſh Empire. So then all poſſible proof, & tryal being made, & they found to be perſwaded of the truth of that religion; theythen are preferred to the fourth *Oda*, where they are once more regiſtred. yet all they which are of the third *Oda*, are not tranſlated to the fourth at one, and the ſame time; but only ſuch as have gone through all the degrees of diſcipline in the three former, and are become fit for ſervice. And there is a note kept apart of them which come into this fourth

Tryal of Religion.

Fourth School.

Oda.

Oda. For they are immediately ordained for the *Grand Signors* own ſervice, and have their pay encreaſed, ſome more, and ſome leſſe, unto eight aſpars a day, and their habit chang'd from cloth to ſilk, and cloth of gold of great price. Preferments.

Now here their puniſhments ceaſe: but they continue ſtill with their heads, and beards ſhaven; onely they ſuffer ſome locks to grow on each ſide, from their Temples, which hang down below their ears, for a ſigne that they are the next, which are capable of the preferment of coming into the Kings chamber. Puniſhments ceaſe.

They muſt be very cleanly and neat in their apparel before they come about the *Grand Signors* perſon; many of them ever accompanying his Majeſty, when he goes abroad upon pleaſure (provided, none of his women be with him.) And they may now freely converſe with all the great men of the *Seraglio*, and with the *Baſhaws* alſo: and are often preſented with gifts by men of the beſt quality, to inſinuate into their favour; hoping that they one day may become men of great command, and ſo be able to ſtand them inſtead in their occaſions. Neatneſſe.

Now

Now out of theſe young men of the fourth *Oda* (after they have finiſhed the appointed term of yeers, and have been made perfect in all things, as aforeſaid) the King chooſeth his *Aghas*, which are his Gentlemen, that attend only upon him: whoſe names and places, are as followeth.

1. The *Silihter* Aga; the Kings ſword-bearer.

2. The *Chiohadar* Aga; he which carrieth his *Tagmoorlick*.

3. The *Rachiubtar* Aga; yeoman of the ſtirrup.

4. The *Mataragee* Aga; he which brings him water to waſh his hands, and face.

5. The *Telbentar* Aga; he which brings him his *Turbant*,

6. The *Kemhaſir* Aga; he which looketh to his apparel, and the waſhing of his linnen.

7. The *Cheſhneghir Baſhawe*; the chief ſewer.

8. The *Dogangee Baſhawe*; the chief falconer.

9. The *Zagargee Baſhawe*; the chief huntſman.

10. The

10. The *Turnackgee Baſhawe*; he which paireth the Kings nails.

11. The *Berber Baſhawe*; the chief barber.

12. The *Hamawmgee Baſhawe*; he which waſheth the King in the Bath.

13. The *Muhaſabegee Baſhawe*, the chief accountant.

14. The *Teskeregee Baſhawe*; his Majeſties ſecretary.

All which are made of the eldeſt ſort of the *Itchoglans* of the fourth *Oda*; and theſe are alwayes in his Majeſties preſence, holding down their heads; (for they may not be ſo bold as to look him in the face) and ſtanding with their hands a croſſe before him in token of reverence, and humility. Nor may they preſume at all to ſpeak to the *Grand Signor*, nor in his preſence to one another: but if the King ſhall command, or call for ought, they are wonderful ſpeedy, and ready to obey. They all do execute their offices diſtinctly, as aforeſaid, and attend in places appointed for them, that they may be the better able to perform their ſeveral duties, and the more ready to obey at every beck. At the hours of dinner and ſupper, they wait

Geſture.

Waiting.

wait in the room, taking the meat from the hands of the under *Sewer* at the door, and ſo his Majeſties table being made ready (which is of a *Bulgar* hide) upon a *Sofa*; they bring in meat, which is ſet thereon orderly, diſh by diſh, by the chief *Sewer*, before the King; and is taken off again as his Majeſtie ſhall appoint.

Great Turks Table.

The *Grand Signor* is very well pleaſed with theſe *Agas*, and takes great delight in their ſervice, and company, (for that they are as I may ſay of his own planting) making them ride on horſeback, and playing with them at ſeveral ſports (eſpecially at the * *Ieeret*) at ſuch times as he is well diſpoſed: ever gracing them with beſtowing gifts on them, of veſts, ſwords, bowes, and the like, and oftentimes ready money: all which came before to the Kings hands by way of gift. Now beſides thoſe favours, his Majeſtie at convenient times uſeth to beſtow upon them the diſpatching of Embaſſes for forraign parts; which is a merchandiſe held by them to be of a great price, and bringeth no ſmall profit into their purſes. For one of them having his commiſſion from the *Grand Signor*, for ſuch, or ſuch

Exerciſes.

* A kinde of running at baſe on horſback, darting lances one at another.

Gifts.

Embaſſages conferred.

a prince (howbeit it is not intended that he ſhould go) preſently informs himſelf what that Prince uſually doth preſent the Embaſſador withall; and ſo accordingly agreeth with a *Chiauſh*, or with one of ſuch like quality, to undertake the Embaſſage; who muſt give for the ſame, as they two can agree between themſelves; either in ready money before his departure, or otherwiſe at his return; as the *Aga* ſhall think beſt for his profit, and ſo forthwith he diſpatches the party choſen.

This kinde of employment proves wonderfully beneficial. For in the eſtabliſhing of the Princes of *Walachia*, * *Bugdania*, *Tranſilvania*, and of the King of *Tartarie* (to all which Princes the *Grand Signor* ſendeth Embaſſadors for confirming their poſſeſſion of the ſaid Dominions) they which are ſent receive great benefit; it being ſpecified in their *Canon*, how much every one is to diſburſe for being honoured with that ſolemnity; though peradventure they be * *Maazold* again before they be ſcarce warm in their places.

Vaſſal Princes.
* Moldavia.

* Diſplaced; or turned out of office.

And this the King doth of Policie, to

the end his gentlemen may become rich; laying up money to serve for their necessary expences, and furnishing them by that means with divers things, against such time as they shall go forth of the *Seraglio*; which is as often as his Majesty thinks fit, and that most commonly on a sudden; either to be generall at Sea, *Bashaw* of * *Messur*, * *Halep*, * *Shawm*, *Babylon*, or of some other such great cities, which have whole Provinces under them. The *Grand Signor* gives also to each of them, when he sends them forth upon any the aforesaid imployments; a * *Musahib*, that is in effect, a helping companion; such an one as shall have liberty freely to talk with him, and go out and in unto him when he pleaseth: the which title, and favour of being made *Musahib* to any of the *Agas*, proves to be of so great reputation, that it is esteemed above any other sort of imployment. For as it is hard to be obtained, so it is only bestowed upon such subjects as have deserved well at the Kings hands.

Their going forth of the Seraglio to the chief offices.

* Cairo.
* Aleppo.
* Damascus.

* The word signifieth a familiar talker, or discourser.

Musahib.

A politick course.

And this hath been a course used of old, by the *Grand Signors* Progenitors, that they may have some trusty subjects abroad

abroad to give notice to the Court of the carriage of the *Bashawes* in their several regiments, or of any other; if so be they should attempt any thing, that might be prejudicial to the crown; that so the King by cutting off their provision, and the like, may easily anticipate their plots and designes.

But if his Majestie be not pleased, or the occasion do not require so highly to exalt some one of the aforesaid *Agas*, as to be of the degrees already named; he then makes him * *Beglerbeg* of *Græcia*, or of *Natolia*; *Aga* of the *Janizaries*; *Spaheelor Agajee*, which is head over all the *Spahees*; *Imrohor Bashawe*, which is master of the horse: or at the least a *Capoochee Bashawe*, which is head over the *Capoogees*.

Other offices. * Lord of Græcia, or of Natolia.

The *Grand Signor* having bestowed any of the said places upon them, they forthwith leave the *Seraglio*, and carry with them all their estates both money and goods: and oftentimes take with them other young men of the other *Odas*, who are permitted to go through their own hastinesse and great importunity, not being willing to stay out their

time: but loſing the Kings favour, are content with ſmall pay, and leſſer reputation, to go along with the ſaid *Agas*.

Such as are to go out upon the greateſt imployments, are accompanied forth of the Kings *Seraglio* by the *Vizir Azem*; who alſo preſenteth them, and giveth them entertainment for three, or four dayes in his houſe: until ſuch time as they can be provided of houſes of their own, whither afterwards they repair, and ſet their families in order; taking alſo unto them ſuch as are come out of the *Seraglio* with them for aſſiſtants, and miniſters, in the charge aſſigned unto them. They alſo accept of the ſervice of ſtrangers, who come in by gifts; which likewiſe redounds to the benefit, and advantage of the great ones.

rder in ceſſion.

They which ſucceed in preferment thoſe that are gone out of the *Seraglio* upon the aforeſaid employments, are (as the cuſtom commandeth) ſuch as are next in years unto them, and of the longeſt reſidence. Nor can this courſe be altered, unleſſe by ſome ſiniſter accident, or evil behaviour they fail thereof: ſo that it is alwayes known amongſt them-

themſelves, who is next capable of publick imployment; nay the buſineſſe is ſo orderly carried, and their courſe ſo regular, that even they of the third *Oda* do know what their future fortunes will be, if they live to enjoy them. And indeed all of them live in continual hope, and deſire, that the *Grand Signor* would often be pleaſed to ſend them abroad; that ſo they may the ſooner be out of their hard ſervice in the *Seraglio*, and enter into the ſtate of ample government. It is no marvail then the Turkiſh officers are ſo often changed, ſeeing that every *Grand Signor* hath ſo many ſervants of his own that ſeek for advancement.

They are moſt commonly of five and thirty, or fourty yeers of age, before they are ſent abroad: and becauſe they come out of the *Seraglio* with their beards ſhaven, they are fain to ſtay within doors, for ſome dayes to let them grow, that they may be fit to come amongſt other great men: with which ſtaying at home, they are very well contented. For in that time they receive the preſents, which are ſent them from all the *Sultana's*, of veſts, ſhirts, linnen breeches, and

Preſents from great perſons whilſt they ſtay.

and handkerchiefs, of all ſorts, richly wrought, and of great worth; and from the *Baſhawes*, and other great men, horſes, carpets, veſts, ſlaves, and other things, fit for the erecting, and furniſhing of an houſe, and family: the which preſents are made the greater, and richer, by ſo much the more as the party, to whom they are given, is known to be favoured, and beloved of the King.

Coming abroad and viſitings.

Now ſo ſoon as their beards are grown, they go abroad, and begin their viſits; firſt, to the chief *Vizir*, and then in order to the other great ones, till they have been with them all; and laſt of all they offer their ſervice to the *Capee Aga* in all humble manner, acknowledging that their beſt fortunes, and honours, have been conferred upon them by his means, and promiſing for ever all dutiful reſpect unto him for the ſame.

Capee Aga viſited.

But this complement with the *Capee Aga*, is performed without the gate on the Kings ſide, which is kept by the white Eunuchs: for they may not come any more within that gate, unleſſe they be called for by the King, for to treat of things belonging to their imployments, before their departure. They

They all strive to gain the love, and good will of the *Capee Aga*, that he may be as a protector, and patron unto them, and that, when they are absent, he may possesse the *Grand Signor* with a good opinion of them: for they know he is very powerful with him, being the chiefest in the *Seraglio*, and alwayes neareſt to the King. The power of the Capee Aga.

CHAP. VII.

Of inferior persons, as Buffons, Mutes, Musitians: *of the* White Eunuchs, *and of the Grand officers of the* Seraglio.

BEsides the women, and the *Agiam oglans* of this *Seraglio*, and the aforesaid youths, the *Itchoglans* last spoken of: there are many other ministers for all manner of necessary services. There are also * *Buffons*, and such as shew tricks, Musitians, wrestlers, and many * *Mutes* both old and young, who have liberty to go in and out at the Kings gate, with leave only of the *Capee Aga*. It is wor-

* Jesters.
* Dumb men.

thy the obſervation, that in the *Seraglio* both the *Grand Signor*, and divers that are about him, can reaſon, aud diſcourſe with the *Mutes* of any thing: as well and as diſtinctly, *alla Muteſcha*, by nods and ſignes, as they can with words; a thing well befitting and ſuting with the gravity of the better ſort of Turks, who cannot endure much babling. Nay, the *Sultana's* alſo, and many other of the Kings women do practiſe it, who have many dumb women and girls about them for that purpoſe.

Diſcourſe by ſignes.

This hath been an ancient cuſtome in the *Seraglio*, to get as many *Mutes*, as they can poſſibly finde; but chiefly for this one reaſon, which is, that they hold it a thing unbefitting the *Grand Signor*, and not to ſute with his greatneſſe, to ſpeak to any about him familiarly; wherefore he takes this courſe, that he may the more tractably, and domeſtically jeſt, and talk with the *Mutes*, and with others that are about him, to make him pleaſant with diverſity of paſtime.

The King, beſides this, makes another uſe of them; and that is, when his Majeſtie reſolves with himſelf to put a *Vizir*

A further uſe of them.

to

to death, or ſome one of that rank, and that he be willing to ſee it done with his own eyes in the *Seraglio*; he then having called him into one of his rooms, and holding him in diſcourſe, whilſt his *Mutes* are in readineſſe, (the poor man peradventure ſuſpecting nothing) he makes but a ſigne unto them, and they preſently fall upon him, and ſtrangle him, and ſo draw him by the heels out of the gates.

Mutes ſtrangle men in the Seraglio.

But that which in my opinion is admirable in theſe *Mutes* (who being born deaf, and ſo of neceſſity muſt remain dumb) is, that many of them can write, and that very ſenſibly and well: now how they ſhould learn without the ſenſe of hearing, I leave to others judgements: but I am ſure I have ſeen it, and have my ſelf made anſwer unto them in writing.

Mutes can write.

It followeth now that I ſpeak of the white Eunuchs, who as the black ones are for the ſervice and attendance of the *Sultana's*, and for keeping of their gate: ſo are the white Eunuchs appointed for the King, and his gate. Amongſt theſe there are four ancient, and principal men, which

White Eunuchs.

Four principal Eunuchs in the Seraglio.

which attend only the moſt truſty, and important employments, both about the Kings perſon and his houſhold. Of which, the firſt is the *Capee Aga*, for he is the principal of all the white Eunuchs, and is chamberlain: the ſecond is the *Hazinehdar Baſhawe*, the treaſurer of the houſe: the third is the *Keelergie Baſhawe*, the chief butler, and maſter of the wardrope: the fourth is the *Serai Agaſee*, the keeper of the *Seraglio*.

The firſt and chiefeſt; the Capee Aga, or chamber-lain. 2. Treaſurer of the houſe. 3. Maſter of the ward-robe. 4. The keep-er of the houſe.

Of theſe four old Eunuchs, the *Capee Aga* (as I ſaid) is chief in authority, and in greateſt eſteem with the *Grand Signor*. For none but he can of himſelf ſpeak with his Majeſtie, neither can any meſſages, writings, or petitions be ſent in (ordinarily) but by his hand, and means; he likewiſe doth alwayes accompany the Kings perſon, whitherſoever he goeth, both without, and within the *Seraglio*. And when he goeth to his women alſo, he waiteth upon him to the very door, which leadeth in unto them: but there he ſtoppeth, and ſo returns to his own lodgings again; ever leaving ſome body to wait at the ſaid door, that when the King is ready to come away from them, they

Capee Aghas priviledges.

they may call him. The *Capee Agas* ordinary penſion, is * eight † *Sultana's* a day, beſides veſts, and other neceſſaries, as many, as he will. He alſo gets great ſtore of money, (and indeed more then befits a man, that hath ſo ſmall occaſion of expence, as he hath) by vertue of his place. For that, both they of the *Seraglio*, and thoſe abroad, of what condition or degree ſoever they be to obtain his favour and furtherance in any buſineſſe, preſent him with all that they can imagine may give him content, whatſoever it coſt.

His penſion.

* About 3. li. ſterl.

† They are called Sultanas, becauſe they are coyned at Conſtantinople, where the Sultan lives: they are worth about 7. s. 10. d. apiece Preſents.

The ſecond is, the *Hazinehdar Baſhawe*, and he hath the charge and keeping of the treaſury, which is within the *Seraglio*; he having one key of it, and the *Grand Signor* another; the door being likewiſe ſealed with the Kings ſeal, which is never taken off, but when the King himſelf gives order for the opening of the ſame. In this *Hazineh* are all the treaſures which have been laid up by the deceaſed Emperours: and into this cometh no other revenue of the crown, then that from *Egypt*, and the adjacent provinces, of ſix hundred thouſand chiquins

The Treaſurer.

Treaſure.

* 240. thouſand pounds ſter.

quins yearly, all the other revenues going into the outward *Hazineh*, out of which all expences are borne, both ordinary, and extraordinary: but there is not ought taken out of the aforesaid inward *Hazineh*, unlesse it be upon extream necessity, when the *Grand Signor* is not otherwise provided to appease the outcries, and threatnings of the Souldiers for their pay, or for some other the like occasion; and this ought to be done with this *proviso*, that the *Grand Defterdar* be bound to make it good again to the uttermost aspar; but I suppose they have not of late been able to perform it.

Outward treasury.

This *Aga* must keep an exact account of all the treasure that is brought in, or taken out of the same; nor may any go into the said *Hazineh*, but only he himself, and such as he shall take in with him, when occasion shall require. And when there is any gold, or silver taken out, it is all put into lether bags, and so brought unto the King, who disposeth thereof as he thinketh fit.

Houshold treasurers office.

He hath also the custody of all the Kings jewels, of which he keepeth a book by himself, that he may know what

jewels

jewels the King gives away, what jewels are given to the King, and what are likewise for his Majesties own wearing, and the *Capee Aga* dying he succeeds him in his place.

The third, which is the *Keelergee Bashawe*, keeps the Kings wardrobe; into which are brought all the presents which are given to the *Grand Signor*, as cloth of gold, plate, silks, woollen clothes, furs of all sorts, swords, brooches, raw silk, carpets, and whatsoever else may serve for his Majesties use, either to keep, or give away. Of all which things he keeps particular notes, and inventories, to the end he may also at any time, see what is given to the King, and what the King gives away to others: the which is a very painful employment, inasmuch as his Majestie doth every day, aswell take, as give, a great number of vests and other such like things: but the businesse is so well ordered, and carefully lookt unto, that there doth not follow any confusion at all. This Eunuch hath many servants under him, and stayes (for the most part) within the *Seraglio*: his pension is a * thousand aspars a day, besides vests, and other

Master of the wardrobe

Busie imployment.

His pension. * 50. s. sterl. at 20 aspars the shilling.

other ſuch gifts, which are given him in abundance from time to time: he alſo is much favoured, and graced by the King, for that he is to ſucceed the *Hazinehdar Baſhawe*, in caſe the ſaid *Hazinehdar* ſhould die, or change his place: and is well eſteemed of, and reverenced by all, as well without, as within the *Seraglio*.

Keeper of the Seraglio.

The fourth and laſt, which is the *Sarai Agaſee*, hath charge to look unto the *Seraglio*: nor doth he ever go out of it, eſpecially in the *Grand Signors* abſence; but is very vigilant, not only in ſeeing all things prepared for the daily ſervice of the ſame, but alſo to look over all the rooms, and ſee that they be well kept; and to eye the officers, and ſervants of the houſe, marking whether they exerciſe themſelves or no, in their ſeveral functions. Now becauſe he is ancient, and his buſineſſes great, he hath liberty to ride within the *Seraglio*, about the courts and gardens, and by the ſea-ſide, as the three former *Agas* are alſo permitted to do: for which purpoſe they have a ſtable of horſes in a garden, for their uſe alone.

His liberty.

Penſion.

His penſion is * eight hundred aſpars

* 40. s. ſterl.

a

a day, beſides an allowance of veſts, and furs, as many as he can well have occaſion to wear, and his ſucceeding the *Keelergee Baſhawe*; and ſo by courſe the *Capee Aga*, if he out-live the reſt.

And although all theſe four Eunuchs may wear Turbants in the *Seraglio*, and ride (being the chief next the King himſelf in authority within the *Seraglio*) and are reverenced, and reſpected of all men; yet the three laſt, *viz.* *Hazinehdar Baſhawe*, *Keelergee Baſhawe*, and *Sarai Agaſee*, may not of themſelves when they liſt ſpeak to the *Grand Signor*, but only anſwer when any thing is asked of them: howbeit they alwayes attend (with the *Capee Aga*) the perſon, and ſervice of the King, with all the Eunuchs under them: and the aforeſaid *Agas*, and *Itchoglans*, already ſpoken of: but theſe four onely govern and mannage the Kings houſhold affairs, giving order for all things needful and neceſſary, aſwel for the dayes, as for the nights proviſion.

Differing priviledges.

All the Eunuchs in the *Seraglio* may be in number about two hundred, what with old ones, middle aged, and young ones; they are all of them not onely

200 Eunuch in the Seraglio.

gelt,

Their gelding. gelt, but have their yards alſo clean cut off: and are choſen of thoſe *Renegado* youths, which are preſented from time to time to the *Grand Signor*, as aforeſaid. Few or none of them are gelt, and cut againſt their will. For then (as the maſter workmen in that buſineſſe affirm) they would be in great danger of death. Wherefore, to get their conſent, they promiſe them fair, and ſhew unto them the aſſurance they may have (in time) to become great men. All which muſt be done when they are very young, at their firſt coming into the *Seraglio*. For it is a work not to be wrought upon men of years.

Their education in the four Odas, They are brought up with the *Itchoglans*, and are inſtructed in many things aſwel as they; being removed alſo from one *Oda* to another; and are laſt of all taken out by turns from the fourth *Oda*, for to ſerve the *Grand Signor*, aſwell as thoſe which are not Eunuchs.

Imployment. His Majeſty likewiſe employes ſome of theſe his white Eunuchs, in the government of all the other *Seraglios*, and Seminaries of of youth, aſwel in *Conſtantinople*, as in *Adrianople*, *Burſia*, and in divers

divers other places: (in each of which there are commonly two or three hundred youths) that ſo by their diligence, and care over them (together with the help of other Miniſters) they may be brought to an excellent diſcipline; by which they may afterwards prove to be men of good manners, and learning.

And it ſo falleth out many times that the *Grand Signor*, to give way to the other inferiour, and younger Eunuchs (who expect that they ſucceed in order the aforeſaid offices, ſendeth forth ſome of the ancienteſt, richeſt, and of the higheſt rank in great employments; as to be *Baſhawes* of *Cairo*, *Aleppo*, or of ſome other cities, and provinces in *Aſia*, and ſometimes *Vizirs* of the bench. For the Eunuchs generally prove ſubjects, though not of great courage, yet of the greateſt judgement, and fidelity: their mindes being ſet on buſineſſe, rather then on pleaſure. Their advancement. Fidelity.

And for that the Eunuchs are more truſty, then any other ſervants of the *Seraglio*: the *Capee Agha* their patron doth commonly commit ſuch things, as the *Grand Signor* would have kept for

curioſity, unto their cuſtody: who for that end have cloſets made of purpoſe to lay up ſuch rarities, as are preſented to the King; as great pieces of *Amber Greeſe* ſent from the *Baſhawes* of the Morea, *Muſk*, *Treacle*, *Mithridate* of *Cairo*, *Terra ſigillata*, *Balſame*, and other ſuch things of great value; cups alſo of Agat, Chriſtal, and Jaſper, Turkeſſes, and other precious ſtones: all which are ſo curiouſly kept, that it ſeemeth to be admirable. They likewiſe lay up his *Indian* preſents of *Zeva* and *Civett*; of all which things his Majeſty, and his *Sultana's* make daily uſe.

Goods of the deceaſed.

Hard by the Eunuchs lodgings in the *Seraglio*, there is a very large place, in which are kept all ſuch goods as fall to the King, aſwell by them which are put to death, as by thoſe which die of natural diſeaſes; of which the King is Maſter. Now the goods being brought into the ſaid place by the chief *Defterdar* (who receives them from the * *Beit il mawlgee*, and is to bring them thither) the *Grand Signor* in preſence of his chief ſervants, having ſeen, and well viewed all, maketh choice of what he thinks fit

* An officer which ſeizeth the eſtates of the dead for the King.

to

to reſerve, and to give away: the reſt is cryed in the *Seraglio*, to the end, that if any one there, have a will to buy, he may have a good penny worth, and the remainder of that is at laſt carried into the publick * *Beziſten*, where each parcel is cried up and down, the cryer ſtill naming the moſt that hath been already offered, and is at length ſold to him that bids moſt; nor may any that offers a price go from his word, at leaſt if he be able to perform and ſtand to it. The money made of the ſaid things is delivered to the *Hazinehdar Baſhawe*, and is put into the outward *Hazineh* or treaſury.

* The Beziſten a large four-ſquare building, where the beſt and richeſt wares are bought and ſold.

And although the goods did come out of the houſes of ſuch, as died but the day before of the Peſtilence, the Turks nevertheleſſe do willingly buy them, and uſe them, as if the diſeaſe were not infectious at all: affirming that their end is written in their forehead, and that it is a vain thing to ſeek to prevent it by any humane rule, or policie; as either avoiding the company of infected perſons, or the not wearing of the clothes of them that died.

No fear of peſtilence.

CHAP. VIII.

Of the Black Eunuchs, *and* Black-moor *girles, and women; of the Physitians, and of the Kings children.*

NOw as concerning the Black Eunuchs, and Black-moor wenches, which ſerve the *Sultana's*, and the reſt of the Kings women: it is to be noted, that the black Eunuchs, whilſt they are boyes, are for the moſt part kept, and taught among the other youths of the *Seraglio*, as the white ones are, untill they come to age, and are made fit for ſervice. Being taken from thence, they are appointed for the women, and ſet to ſerve, and wait with others at the *Sultana's* gate (and are all under command of the *Kuzlar Aga*, who is their Patron, as the *Capee Aga* is Maſter of the white ones) being allowed a penſion of fifty, or ſixty aſpars a day, and two veſts of ſilk yearly, with linnen and other neceſſaries, ſufficient for their uſe, beſides divers gifts, and gratuities, which they receive from women ſtrangers, at ſuch times as they let them in to the Kings women

Black Eunuchs.

Their education.

Kuzlar Aga.

Their penſion.

men, and especially from the Jews women, who are daily conversant with them. The reason why their pension is so great (in comparison of others) is, that they can never be sent abroad in any imployment, thereby to enrich themselves as the other can; but must for ever stay, and serve in the *Seraglio.*

They are named by the names of flowers, as *Hiacynth, Narcissus, Rose, Gilly-flower,* and the like. For that, serving the women, and being alwayes near about them, their names may be answerable to their virginity, sweet and undefiled. Their names.

The Black-moor girles, are no sooner brought into the *Seraglio,* after their arrival at *Constantinople* (for they come by ship from *Cairo,* and thereabouts) but they are carried to the womens lodgings; where they are brought up, and made fit for all services: and by how much the more ugly, and deformed they are, by so much the more they are valued, and esteemed of by the *Sultana's.* Wherefore the *Bashawe* of *Cairo* (who for the most part sends them all) is diligent to get the most ill favoured, coal-black, * blabber-lipped, and flat nosed girles that may be had

Negro girles

From whence they come.

Education.

Esteemed most for uglinesse.

* The Turks have no other word for a blabber lip then Areb dodack, which Signifieth a Moors lip.

had through all *Egypt*, or the countreys bordering on it, to ſend them for preſents to the *Grand Signor*, who beſtowes them upon his women.

Now after their coming, if they ſhall be diſliked by reaſon of ſome infirmity, then are they ſent into the old *Seraglio*, as the white women are, when they are unfit for ſervice, or miſ-behave themſelves; all which is done by the Kings order, and conſent.

Black Eunuchs priviledges.

The aforeſaid black Eunuchs, by occaſion of being ſent with meſſages to the *Grand Signor* from the *Sultana's*, may paſſe through the mens lodgings to carry little notes to the *Capee Aga*, that he may deliver them unto the King: or for to fetch any thing from any of the officers of the *Seraglio*, or to ſpeak with any of their friends at the gate: but otherwiſe they may not dare to go forth of the *Seraglio* from the *Kuzlar Aga*, without expreſſe licenſe from the *Sultana* Queen.

Liberty limited.

Employment

They likewiſe are to go to and fro, and to do all other buſineſſes for the *Sultana's* in the womens lodgings, which the white Eunuchs cannot perform. For they

they are not permitted to come there; nor any man that is white (but the King only) may see, and come amongst the women. Insomuch as when some one of them being fallen sick, it is required that the *Hakim Bashawe* (who is the Kings Physitian) should come thither; they must necessarily first have leave of the King for his entrance, and being admitted to enter by the *Sultana's* door, he seeth none but the black Eunuchs (all the other women being retired into some withdrawing rooms) who bring him into the sick womans chamber; and she being closely covered from head to foot with quilts, and blankets, holdeth out her arm only, so as the Doctor may touch her pulse; who when he hath given order what shall be done, both for her diet, and medicines, goes away immediatly, by the same way that he came.

No white man may come amongst the women.

The Physicians visiting the sick women.

But if she, which is sick, be the Queen, or one of the *Sultana's*, (with whom the *Grand Signor* hath layen) then her arm and hand, which she holdeth out of the bed for the Physician to feel her pulse, is covered with a fine piece of white silk, or Taffata sarcenet. For her

Strange nicenesse.

fleſh may not be ſeen, nor touched bare; neither may the Doctor ſay any thing in her hearing, but being gone out of her chamber, preſcribeth what medicine he thinks fit: which for the moſt part (according to the knowledge, and common cuſtome of the Turks) is but only ſome kinde of looſning, and refreſhing * *Sherbett*. For they ſeldom uſe any other phyſick; nor do I hold their skill ſufficient to prepare medicines for every malady.

* Potion, or drink, or ſirrup. Phyſick mean.

But in caſe the party diſeaſed ſhould have need of a Chirurgion, ſhe then muſt do as ſhe may, and ſuffer without any ſcruple. For, there is no remedy to conceal her skin and fleſh from him. And as for the other women, which are not *Sultana's*, or at leaſt which are not well beloved of the *Grand Signor*, either for their perſon, or for ſome peculiar, and extraordinary vertues: they needing a Chirurgion, are ſent into the old *Seraglio* to be cured, where they ſhall not want whatſoever may be thought convenient, and uſeful, for reſtoring them to their former eſtate.

Curing in the old Seraglio.

The Kings ſons which are born unto him by his Queen, are nurſed, and brought

The Kings ſons by the Queen.

brought up together by themſelves by choice nurſes, which are found abroad without the *Seraglio*. But if his Majeſty have ſons alſo by other *Sultana's*, (as commonly every *Grand Signor* hath) then thoſe are brought up apart, and not with the Queens; ſo that every mother careth for her own children, and that with great envy, and jealouſie: yet they may play together, till they come to be of ſix or ſeven years of age; being much made of, ſumptuouſly maintained, and apparelled all alike at the Kings charge. Mothers care

They live among the women till they come to be of nine, or ten years of age, and about fourteen, they are circumciſed with great pomp, and ſolemnities throwout the whole city, eſpecially the eldeſt ſon. For the circumciſions of the Turks children are like to the Chriſtian weddings; there being uſed at them great feaſting, banquetting, muſick, and bringing of preſents. Circumciſion ſolemnity

From five years of age until ten (during which time they live amongſt the women) they have their *Hojah* (that is, their School-maſter) appointed them by the King to teach them to write, and read, Hojah, or ſchool-maſter.

read, and to inſtruct them in good manners, that they may behave themſelves decently before the King their father; which *Hojah* comes once a day into the womens *Seraglio*, and is brought into a chamber by the black Eunuchs (without ever ſeeing the Kings women at all) whither the children come accompanied with two or three old Black-moor women ſlaves; and there they are taught for ſo many hours together, as their tutor is permitted to ſtay, and then he departeth.

The Kings daughters.

As for the daughters, they are but ſleightly looked after; nor is the King ſo tender, and careful over them. For as they are not ſuſpected at all, for any thing that may concern the ſtate in future times; ſo likewiſe are they not much reſpected: yet they are well provided for by the *Grand Signor* their father, in caſe they live to be fit for husbands.

* The word ſignifieth a Kings ſon in the Perſian tongue.

After the* *Shawhzawdeh* (the next heir to the crown) is circumciſed; if his father think it unfit to keep him any longer with him at home in the *Seraglio*, he provides all things fitting for to ſend him abroad: that he may ſee the world, & learn experience, the better to enable him for

to

to govern the Empire after his Fathers deceaſe: ſending along with him one of his principal, & truſty Eunuchs, for to be his guide, and overſeer in all his actions; beſides many ſervants to attend upon him; all which he chooſeth out of his own *Seraglio*. He allowes him likewiſe ſufficient means to maintain him like a Prince (as he doth alſo the reſt of his ſons, if he have a purpoſe to ſend any of them abroad.) And ſo all things being well ordered, and prepared for him; having taken leave of his father, and mother (who preſent him with many gifts, as alſo the *Sultana's*, and all the *Baſhaws*, and great men of the Court do) he departs for *Magneſia*, a city in *Aſia*, there to reſide in the government of that province; in which he hath not the ſupream authority, but governs only as his fathers deputy. And ſhould he paſſe the limits of his commiſſion, he would quickly fall into diſgrace, and ſuſpition of rebellion; as heretofore it hath happened unto divers of his predeceſſors, ſent out in the ſame manner. Wherefore the Eunuch who is appointed to be his helper and overſeer, is bound to give continual

An Eunuch his overſeer.

Magneſia his reſidence.

His commiſſion.

advife

adviſe to the *Grand Signor* of his deportment, and to the *Vizirs* of all occurrences whatſoever, according to the charge given him: and likewiſe to receive from *Conſtantinople* ſuch orders, and commandments, as are to be obeyed in thoſe parts where the Prince reſideth. So that all things (in a manner) are ſwayed by the diſcretion of the Eunuch.

CHAP. IX.

Of the cooks, kitchins; diet of the King, Queen, and others; of the manner of ſervice; of the skullery, and proviſion of the Seraglio.

Victuals and cooks.

THe victuals in the *Seraglio* (for the moſt part are dreſſed by *Agiamoglans* brought up to cookery, (which are called * *Aſchees*, and are known from other *Agiamoglans* by their white caps; yet in the form of a ſugar loaf aſwell as the others are) howbeit there are belonging to the kitchins that are therein, more then two hundred under cooks, and skullions; beſides their principal officers, as ſewers,

* Cooks.

ſewers, caterers, and ſuch like: all which are carefully to look to their ſeverall kitchins, and not any one to truſt another with his buſineſſe.

The Kings kitchin begins to work ordinarily before break of day. For his highneſſe riſing betimes, there muſt be alwayes ſomewhat ready for him; becauſe commonly he eateth three or four times a day. He dines uſually at ten of the clock in the forenoon, and ſups about ſix at night, aſwell in the ſummer, as in the winter. The Kings kitchin and meals.

When he hath a will to eat, he tells the *Capee Aga* of it, who forthwith ſends an Eunuch to give notice of the ſame to the chief *Sewer*, and he having cauſed the meat to be diſhed up, brings it in diſh by diſh to the Kings table: and ſo his Majeſtie ſits down, after the common Turkiſh faſhion, with his legs a croſſe, having a very rich towel caſt before him upon his knees to ſave his clothes: and another hanging upon his left arm, which he uſeth for his napkin to wipe his mouth, and fingers. He is not carved unto as other Princes are, but helps himſelf; having before him upon a piece of *Bulgar* leather (which His ſitting at meat. Not carved.

(which is in ſtead of a table cloth) fine white bread, of three or four ſorts, well reliſhed, and alwayes very new: as indeed all Turks love their bread beſt when it is warm, newly come forth of the oven. He neither uſeth knife, nor fork, but only a wooden ſpoon, of which there are two alwayes laid before him: the one ſerving him to eat his pottage, and the other to ſup up certain delicate ſirrups, made of divers fruits compounded with the juice of lemmons, and ſugar, to quench his thirſt. He taſteth of his diſhes one by one, and as he hath done with them they are taken off. His meat is ſo tender, and ſo delicately dreſſed, that (as I ſaid before) he needs no knife, but pulls the fleſh from the bones very eaſily with his fingers. He uſeth no ſalt at his Table, neither hath he any *Antepaſt*; but immediately falls aboard the fleſh, and having well fed, cloſeth up his ſtomack with a * *Bocklava*, or ſome ſuch like thing. And ſo his dinner or ſupper being ended, he waſheth his hands in a baſon of gold, with the Ewer all ſet with precious ſtones.

His bread.

No knife, nor fork. Two ſpoons.

Sirrups.

No ſalt, nor antepaſt.

* A Tart.

Baſon and Ewer.

His diet.

His Majeſties ordinary diet (as I have been

been told by ſome of the *Aſchees*) is, half a ſcore roſted pigeons in a diſh, two or three geeſe in a diſh, lamb, hens, chickins, mutton, and ſometimes wilde fowl, but very ſeldom: and look what he hath roſted for him, ſo he hath the ſame quantity boiled, almoſt of every thing, there being very good ſauce for every diſh, and other ingredients very pleaſing to the palat. He hath likewiſe brothes of all ſorts, and divers purcelain diſhes full of preſerves, and ſirrups; and ſome Tarts, and * *Barecks* after their faſhion made of ſleſh covered with paſte. Having made an end of eating, he drinks one draught of * *Sherbet* (ſeldom or never drinking above once at a meal) which is brought unto him by one of his *Agas* in a deep Purcelain diſh covered, ſtanding upon a flat under-diſh of the ſame mettal.

* Little pies.

* It is an Arabian word, and ſignifieth drink; of theſe Sherbets there are very many ſorts.

Drinking once.

All the while that he is at Table, he very ſeldom, or never, ſpeaks to any man; albeit there ſtand before him many *Mutes*, and *Buffons* to make him merry, playing tricks, and ſporting one with another, *alla Muteſcha*, which the King underſtands very well. For by their ſignes their meaning is eaſily conceived, and

No words at meals according to this ſaying, Evel tazawm anden kelawm: firſt victuals and then words.

Mutes and jeſters.

and if peradventure he ſhould vouchſafe to ſpeak a word or two, it is to grace ſome one of his *Agas* ſtanding by him, whom he highly favoureth; throwing unto him a loaf of bread from his own Table: and this is held for a ſingular grace, and eſpecial favour; and he diſtributing part of it amongſt his companions, they likewiſe accept of it at the ſecond hand, and account it as a great honour done unto them, in regard it came from their Lord, and King.

His favour.

The diſhes for his highneſſe Table, are all of gold, and ſo likewiſe are their covers. They are in the cuſtody of the *Keelergee Baſhawe*, who attends at the kitchin, at dinner and ſupper time: and ſo are all the yellow purcelane diſhes (which are very coſtly, and ſcarcely to be had for money) in which the *Grand Signor* eats in the *Ramazan* time, which is their lent, and laſteth a whole moon, and the moneth it ſelf is ſo called. Now at that time, the Turks never eat in the day, but only in the night; not making any difference at all, in meats (excepting ſwines fleſh, and things ſtrangled) of which they are forbidden by their law to eat at any time.

Diſhes, and covers of gold.

Yellow Purcelane for the Ramazan or Lent.

The

The King ſeldom eats fiſh, unleſſe it be when he is abroad, at ſome garden houſe by the ſea ſide, with his women; where he may ſit, and ſee it taken himſelf.

The meat which remains of that which was at the *Grand Ssgnors* table, is immediately carried to the * *Aghas* table, who wait upon him: ſo that they (what with that, and their own diet together) are exceeding well provided. Whilſt the *Aghas* are eating, the King paſſeth away the time with his *Mutes*, and *Buffons*, not ſpeaking (as I ſaid) at all with his tongue, but only by ſignes. And now and then he kicks, and buffeteth them in ſport: but forthwith makes them amends, by giving them money. For which purpoſe, his pockets are alwayes furniſhed, ſo that they are well contented with that paſtime.

The remainder of his meat.

* Gentlemen waiters.

His ſporting with his Buffons.

In the mean time alſo, the *Capee Agha* eats in a room apart ſuch meat as is prepared for him in his kitchin, being far inferior to the Kings diet. And with him do eat, the *Hazinehdar Baſhawe*, the *Saraj Agaſſe*, and ſometimes, ſome of the Kings Phyſitians, whom he calls in for to

The Capee Agas diet.

bear him company; and ſuch other Eunuchs which are keepers of the *Seraglio's* abroad, as do come to viſit him. And the remainder of his diet with a freſh ſupply from the kitchins, ſerves * *di man in mano*, all the other white Eunuchs.

* From one to another, or from hand to hand.

Diet for the Oda youths.

In this *interim* likewiſe, is meat ſent to all the other *Odas* for the youths there; which is two loaves apiece, a day, and a little boiled mutton, with pottage of rice, mingled with butter, and honey; which indeed conſiſts more of broth then ſubſtance; it being but thin of rice, and ſo little fleſh in it, that it is well, if it give but a taſte thereof, when they ſop their bread in the diſh.

Queen and Sultanas diet

On the other ſide, is meat carried in by black Eunuchs to the Queen, to the *Sultana's*, and to all the other women; wherein is obſerved the ſame order, as is aforeſaid with the King: inſomuch as in the ſpace of an hour and half, or two hours at the moſt, all is diſpatched.

Queens ſervice in copper.

The Queens ſervice is in copper diſhes, tinned over: but kept very bright, and clean, and ſome alſo of white Purſelain: however it is to be underſtood, that ſhe her ſelf may be ſerved as ſhe pleaſeth; and

and ſo queſtionleſs may all the *Sultana's*, (although their ordinary allowance be no other then Copper.) For oftentimes the King is amongſt them a whole day together, eating, ſporting, and ſleeping, of which there is no notice taken, nor may any look into his actions: where, amongſt themſelves, they make him delicate, and ſumptuous banquets, (over and above the ordinary meals of dinner, and ſupper) of ſweet meats, and fruits of all ſorts, having daily an abundance preſented unto them.

The King with his women.

They drink their ſherbet in the ſummer time, mingled with ſnow, of which there is a great quantity preſerved yearly, for to ſerve the *Seraglio*; but at a very dear rate. For the ſnow doth ſtand the *Port* in more then twenty thouſand chicquins a year, in gifts, and ceremonies, and other expences at the fetching it in from the hils, and in putting it under ground in houſes made of purpoſe for that uſe.

Snow mixed with ſherbet.

Eight thouſand pound ſterl.

They do not ordinarily uſe Comfets, nor Cheeſe. For the Turks do hardly know how to make them, eſpecially cheeſe, which if they make, yet it never

Comfets and Cheeſe not uſed.

proves good. So that the *Sultana's*, all the *Baſhawes*, and other great perſonages, eat none but Parmezan, of which the * *Bailo* of *Venice*, doth alwayes furniſh them, and that very plentifully: for they love it well, and eat heartily of it, when they go abroad upon pleaſure, to take the air.

* Leiger Ambaſſador.

Order. For the ſundry proviſions of the ſaid *Seraglio*, all things are prepared in great abundance: and every particular proviſion is aſſigned to particular perſons, to take care thereof; ſo that there is never any want at all of things neceſſary. For the Officers are ſure upon the leaſt complaint made againſt them to loſe their places. Wherefore (as it behoves them) they are very careful to ſee, not onely that there be a ſufficiency, but alſo that it be very good.

Bread of 3 ſorts. The firſt, and beſt ſort of bread (which indeed is very white, and ſavoury) is for the *Grand Signor*, the *Sultana's*, the *Baſhawes*, and other great ones; The ſecond ſort for them of middle rank. And the third and laſt ſort (which is very black and courſe) is for the *Agiam oglans*, and others of baſe quality.

The

The meal whereof the beſt ſort of bread is made, for the *Grand Signor*, and the *Sultana's*, is brought from *Burſia*, made of the wheat of that Province of *Bithynia*, and growing in the Kings own ground. The yearly proviſion thereof is, about ſeven or eight thouſand Keloes, which makes almoſt ſo many buſhels of our meaſure in *London*: the which wheat makes the beſt flour that comes to *Conſtantinople*; for that it is alſo ground at *Burſia*, and thoſe mills are far better then any, that are neer * *Stanboll*.

Meal from Burſia.

Quanty.

* Conſtantinople.

Now for the other wheat which they ſpend, it comes (for the moſt part) from *Volo* in *Gracia* by ſhipping, where there is a great portion of land belonging to the crown. And a great part of the corn there growing is ſpent yearly in the kings Armada, made into bisket at *Negroponte*: ſome alſo is ſold to the *Raguſeans*, and others, who come with their ſhipping to lade it thence: but they muſt bring their authority with them from *Conſtantinople*, underwritten with the chief *Vizirs* own hand. And there is likewiſe brought yearly to *Stanboll*, of the aforeſaid wheat of *Volo*, thirty five, or fourty thou-

Volo-wheat.

Quantity. * Storehouſes

ſand *Kelo's*: the which is laid up in * Magazines, and is afterwards ground, and moſt of it ſpent in the *Seraglio*: that which remains, they ſell away into the city.

Nor is it any wonder, that the *Seraglio* conſumes ſo much bread corn. For, beſides the ordinary ſervants, as aforeſaid, all the *Sultana's*, and great perſonages, with divers others, have their daily, and due allowance of bread, from the *Keeler*, that is, the *Pantry*, or from his Majeſties Bakehouſe; *viz.* every *Sultana* twenty loaves; every *Baſhaw* ten; to the *Muftee* eight; and ſo to divers others a ſeveral proportion, even to one loaf a man: all which is ordered, and done by the commandment, and diſcretion of the chief *Vizir*; their ſeveral allowances being ſet down in the chief *Pantlers* Books, or elſe in his, who is the Overſeer of the Bake-houſes: every loaf being as big as three of our penny loaves in *London*, but very light, and ſpungie, and eaſy of digeſtion.

Pantry allowance.

The rice, and lentiles, and all other ſorts of pulſe (of which there is a great quantity ſpent, is brought yearly from *Alexandria* in the Galeons, which make yearly

Rice, and pulſe from Alexandria.

yearly two voiages, and bring out of *Egypt*, not only the ſaid pulſe, but alſo all ſorts of ſpice, and ſugar, and a great quantity of preſerves, and pickled meats, which the Turks much delight in. And as for ſugar, there is ſpent an unſpeakable deal of it, in the making of *Sherbets*, and * *Boclavas*, which not only the *Seraglio* uſeth: but are alſo ordinary preſents from one *Baſhawe* to another, and from one friend to another: inſomuch that it is a thing to be admired, that ſo great a quantity ſhould ſo ſuddenly be conſumed.

Spice, ſugar, and ſweet meats.

* Tarts.

True it is, that there is but little ſpice ſpent in the *Seraglio*, nor indeed any great ſtore among the Turks (pepper only excepted.) For ſeeing wine is not an ordinary drink amongſt them, they therefore avoid the eating of ſuch things, as do provoke a deſire thereunto. Howſoever, in the ſtorehouſes of the *Port*, there is proviſion of all ſorts of ſpices, and drugs, whatſoever occaſion ſhould happen, that might require the uſe of them.

Little Spice conſumed.

There likewiſe comes from *Egypt* great ſtore of dates, prunes, and other dried plums

Egyptian fruits.

plums of divers ſorts, which the Cooks uſe in their dreſſing of meat; as well for roſt as boyled in broths: and indeed they make very delicate diſhes of them.

Honey whence.

The honey (of which the *Port* ſpends a great quantity, both in their broths, boiled meats, * Pancakes, * Frittars, and courſe Sherbets for the common ſort of people) is brought in great earthen jars, from *Walachia*, from *Tranſylvania*, and *Moldavia*, as well that which is preſented by the Princes of thoſe Provinces, to the *Grand Signor*, as that which comes for particular mens accounts. Yet that honey which is uſed in the Kings own kitchen, comes from * *Cio*, and is far better, and purer then the other.

* They call them yoofka ſignifying flat.

* The Turks call them lokma, which ſignifieth, a bit, or mouthful.

* The Turks call it, ſakuz Ada; that is the maſtick iſland, becauſe the maſtick growes there.

Oil whence.

The oil (of which there is an unſpeakable quantity ſpent, by reaſon of the many uſes they put it unto; as well in their meats, as for their lamps, and the like) is brought from *Modon*, and *Coron* in *Græcia*: the * *Sanjack Beg* of that Province being bound to ſee the *Port* ſufficiently furniſhed therewith from time to time; howbeit that which is ſpent in the Kings own kitchen is brought from *Candie*,

* Governour, next in degree to a Beglerbegh.

Candie, and *Zant*: it being ſweeter, cleerer, and in every reſpect better, then that of the *Morea*.

The butter (of which alſo there is ſpent a very great quantitie, in that it is uſed almoſt in all their meats, eſpecially in that ordinary diſh which they call * *Pillaw*) comes by ſhipping out of the *Black ſea* from *Bogdania*, and from *Caffa*, being put into great Ox hides, and Buffalo hides, with the hairy ſides inward; and ſo is laid up in * Magazines, for the yearly proviſion of the Kings court: but commonly they have ſo much of it, that they are fain to ſell part into the city; as they likewiſe do by the oil, honey, &c. which are *Begleek*, (that is, for the *Grand Signors* own account) when they have more then they think they ſhall have occaſion to ſpend, and make a wonderful great benefit of it: oftentimes enforcing the ſhop-keepers to take it at what price they pleaſe to rate it at, although it be ill conditioned, and ready to ſtink.

Butter from Bogdania, &c

* Boild rice.

* Storehouſes

Quantity.

The Turks are no whit acquainted with freſh butter, there being little, or none at all, made about *Conſtantinople*;

No freſh butter.

Little milk eaten.

nople: neither do they eat much milk, except it be made ſowre, which they call *Yoghurd*. For that being ſo turned ſowre, it doth quench the thirſt: and of that both they, and the Chriſtians do eat a great quantity in the ſummer time. They eat alſo ſome ſtore of *Kaymack* (that is, clouted, or clodded cream) but that is a diſh for the better ſort only, it being a meat of too high a price for the vulgar.

Yoghurd, ſower milk.

Kaymack.

Proviſion of fleſh.

Now as for the fleſh: every year in the Autumn, winter drawing nigh, the *Baſhawe* cauſeth the proviſion of * *Baſturma* to be made for the Kings kitchins; which muſt be of cowes great with calf. For then (ſay they) the fleſh is moſt tender and ſavoury. They uſe it in the ſame manner, as Chriſtians uſe ſwines fleſh. For they make puddings, and ſauſages of it, and the reſt they boil, and dreſſe after other faſhions.

* So called becauſe the fleſh is preſſed and made flat.

How they uſe it.

Hanged up, and dried.

This ſort of dried fleſh, (after that it is ſufficiently dried, and hardened, with hanging a moneth, or better, in ſome upper room, and little, or no ſalt uſed about it, but preſſed very flat) will laſt the whole year following, and eat very ſavourly.

ſavourly. And it is in ſuch great uſe amongſt the Turks, & ſo well liked of, that there is ſcarce any Maſter of a family, if he be of ability, but doth yearly againſt winter make his proviſion of it; and it is held a very thrifty and ſparing courſe. For that then freſh meat would be very dear. But they do not all make their *Baſturma* of cowes great with calf, (that is for the *Seraglio*) for there are many which love the other better, which i made of Oxen and Bullocks; and they can buy it far cheaper.

The *Baſhawe* (as I ſaid) hath the care, and overſight of what is prepared for the Kings kitchens, and there are commonly ſpent four hundred cowes every year for the ſaid proviſion of *Baſturma*; there is alſo freſh beef ſpent in the *Seraglio*: but the quantity is uncertain.

400 Cowes great with calf ſpent every year to make Baſturma.

The other fleſh, which is daily provided, and ſpent in the kitchens of the *Seraglio* (as I was told by one of the * *Aſchees*) is as followeth; ſheep two hundred, lambs, or kids, when they are in ſeaſon, one hundred, calves ten, geeſe fifty, hens two hundred, chickens one hundred, pigeons an hundred pair.

Other fleſh.

* Cooks.

There

Fiſh.

There is very little ſtore of fiſh ſpent in the *Seraglio*, either ſhell-fiſh, or other: yet ſometimes the *Agas* for dainties will eat ſome. The ſeas thereabout do exceedingly abound with divers kindes, and they may eaſily take as many as they pleaſe: by reaſon of which the Chriſtians are plentifully ſerved with fiſh in the markets, and at reaſonable prices, and the common and poorer ſort of Turks do bear them company in that diet.

Fruits.

The *Grand Signor* (nor any of his women, or ſervants in the *Seraglio*) cannot want for fruit: there being at time of year ſo many preſents, of all ſorts of fruits, brought thither, beſides what comes from the Kings own gardens (which are many, and near the city) every morning in great abundance, and excellent good; eſpecially, figs, grapes, peaches, and **Caoons*; the Gardiners ſelling the remainder at a place in *Conſtantinople*, * where only the Kings fruit is ſold, and bring the money weekly to the *Buſtangee Baſhawe*, who afterwards gives it to his Majeſtie; and it is called *Jebbe ackcheſee*, that is, the Kings pocket-money. For he gives it away by handfulls

* Melons.

* Which is called yemiſh bazar, that is, the fruit market.

The Kings pocket-money.

falls, as he ſees occaſion, to his *Mutes* and *Buffones*, at ſuch times as they make him ſport. Now this fruit being ſold, the buyers of it do commonly ſend it to ſome great perſonages: for it is extraordinary good, and ſo artificially piled up in baskets, by the * *Buſtangees*, that for the beauty of it, it oftentimes proves more acceptable then a gift of greater price.

* Agiam oglans gardiners.

The furniture of the kitchens in the *Seraglio*, as kettles, caldrons, pots, and skillets,&c. are almoſt all of braſſe · and they are ſo neatly kept, and of ſuch a largeneſſe, that there cannot be a braver ſight of that nature; inſomuch that one would rather think, that they ſtood there to be ſold, then that they ſhould be ſo often uſed as they are. And as for the diſhes, they are all of copper tinned over: but ſo often new furbiſhed, ſcowred, and trimmed, that (they being daily uſed) it is wonderful to behold their continual brightneſſe. And of theſe diſhes they have a great number: but the *Grand Signor* ſuſtains great loſſe by them. For their being ſuch a multitude of people ſerved daily from the kitchens, both

The skullery

Neatneſſe.

Loſſe by pilfering.

both within, and without (especially upon the four *Divan* dayes) there are so many of them stollen, that the *Defterdars* (weighing the losse, and charge of the said dishes) have oftentimes been almost resolved, to make them all of silver, and so consign them to the custodie of the *Sewers*, and *Butlers*, who should from time to time give account of them, and look the better to them, and not to suffer every ordinary fellow to carry away his meat in them, as they do in the other copper ones: but finding it a thing so costly, not any *Defterdar* (as yet hath) performed it, nor adventured to begin, onely have discourſed of it, and approved of that course, as a remedy to prevent their usuall pilfering.

Wood and fuel.

The wood which is spent in the aforesaid kitchens, and in all the *Seraglio*, is an infinite number of weights (for at *Constantinople* the wood is all bought, and sold by weight, and so is almost every thing else) there being for the account of the *Seraglio* (which they call *Begleek*) about thirty great * *Caramusals*, which do nothing else at one seaſon

* Ships.

ſon of the year, but ſail into the *Black ſea*, there to lade at the Kings woods. It is a buſineſſe which coſteth the *Grand Signor* but little, or nothing (in reſpect of the worth of it.) For they have it for the cutting down, and as for the bringing, and unloading of it, it requires little or no charge at all. For the ſaid *Caramuſals* are bound to make ſo many returns in a year for the king, and to receive no fraught; and the Maſters are to ſee it unladen at the appointed wharfe, at their own coſts, and charges; receiving only a diſcharge in the end from the * *Stanbol Aga* for that years ſervice, but no recompence at all. Afterwards they may work for themſelves, and go whither they pleaſe, till their turns come again for the year following.

* An officer of good account, which taketh care for the cities proviſion: The word ſignifieth the maſter of Stanboll.

CHAP.

CHAP. X.

Of apparrel, bedding, ſickneſſe, hoſpitals, inheritance, Kings expences, recreations, his going abroad, receiving of petitions, of the Kings ſtables, and Byram *ſolemnities.*

The faſhion of the Kings apparel.

THe *Grand Signors* apparel, is nothing different in faſhion from other mens, ſaving in the length of his veſts, and the richneſſe thereof, nor are his ſhoes plated with iron at the heels, as other Turks wear them: but are raced, and painted like childrens ſhoes, with knots and flowers, or elſe they are all white. The faſhion of his Turbant is all one with that of the *Baſhawes*: but he wears plumes, and brooches in his, and ſo doth not any *Baſhawe* in the *Port*, except the *Vizir Azem*, and that is upon the day when he makes a ſolemn ſhew at his departure for the wars.

His bedding.

As for his lodging; he ſleeps upon mattereſſes of velvet, and cloth of gold: in the ſummer in ſheets of

* *Shaſh*

**Shaſh* embrodered with ſilk, ſown to the quilts, and in the winter betwixt coverlets of *Luſernes*, or of *Sables*, wearing all night a * *Gheje-lick*, or little *ſhaſh* on his head.

Aſhaſh is the whole piece (be it long or ſhort) of fine linnen, of which the Turbant is made; but the name of the ſtuff (as we call ours lawn, cambrick, holland, &c. is Telbent: whence we (falſly) call that which a Turk wears a Turbant, uſing the name of the ſtuff for the thing made up: whereas the true word is Saruck, and the Turks themſelves ſo call it: it comes from Sarmack which ſignifieth to winde about, or to ſwathe. *Night-attire, for the Head.

And when he lies alone in his own lodgings, he is alwayes watched by the Pages of his chamber, by two and two at a time, changing their watch every three hours; one of them ſtanding at the chamber door; and the other by the bed ſide to cover him, in caſe the clothes ſhould ſlide off, and to be near hand if his Majeſty ſhould want any thing, or be ill at eaſe. In the ſame chamber alſo where he lies, there are alwayes two old women, that wait with burning torches in their hands, which they may not put out, till ſuch time as the king is riſen out of his bed: now the uſe of theſe lights is, for his Majeſtie to ſay over his Beads, and for to pray by, in caſe his devotion be ſtirred up thereto, at midnight, or at

Two torch-women.

Temcheet namaz, which is the time of prayer, about two hours before day.

Womens habit. * Breeches, from the waſte down to the heel.

The habit of his women, is much like to that of the men. For they wear * *Chackshirs*, and Buskins too, and the meaner ſort of them, have their ſhoes ſhod with iron at the heels.

They likewiſe ſleep as the men do, in their linnen breeches, and quilted waſte-coats; having thin, and light ones for the ſummer, and more thick, and warm ones for the winter.

No cloſe-ſtools, among the men; but the women ever when they go to the Haman or Bath, carry them along with them.

The Turks never have any cloſe-ſtools, or ſuch like utenſils in their chambers; but having neceſſity they riſe, and go to the privies, made in places apart, where there do alwayes ſtand pots full of water ready, that they may waſh when they have done. For they uſe no paper in that ſervice, as others do; holding it not only undecent, but an extraordinary abſurdity for a *Muſſulman* to put paper to ſo baſe a uſe: ſeeing that both the name of God, and the *Mahometan* Law, are written upon it. They all put off their Turbants when they go about that buſineſſe; and a *Janizarie* may by no means piſſe with his * *Uskuf* upon his head,

No paper uſed at the privy.

* They alſo call it Kecheh, that is, a Janizaries cap, but Uſkuf properly ſignifieth a hood.

head, but having done, he muſt kiſſe it, and ſo put it on again. For they hold the covering of their heads to be as honourable, in a manner, as the head it ſelf.

Stipends how paid.

The ſeveral ſtipends, which the *Grand Signor* alloweth to thoſe of the *Seraglio* (of what degree or condition ſoever the perſons be) are payed out of the outmoſt *Hazineh*; and the chief *Defterdar* (who hath a book afwel of the names of the ſtipendiaries, as of their ſtipends) is bound to ſend once in three moneths, to all the *Odas*, in ſeveral bags ſo much money as their pay comes to, and there they ſhare it amongſt them: the like he doth alſo by the women, and the *Agiamoglans*, paying them in good money. And againſt the *Byram*, which is their *Carneval*, he muſt ſend them their veſts, their linnen, and ſuch like neceſſaries; of all which he never fails them. For if he ſhould diſappoint them (eſpecially at that time) they would ſo complain againſt the ſaid *Defterdar*, that it would be his utter overthrow, or at the leaſt he ſhould be ſure to loſe his place: ſuch is the *Grand Signors* care for his ſervants,

Every three moneths.

vants, that they may not want whatsoever is befitting each particular person, in his several degree.

Seraglio heirs.

When any one dies in the *Seraglio*, whether it be *Itchoglan*, or *Agiamoglan*, his chamber fellowes are made his heirs, and that which he leaves behinde him is equally divided amongst them; and so is it with the young women which never lay with the King: but if any great Eunuch die, all comes to the *Grand Signor*. For they are alwayes very rich, by reason of the manifold gifts, and gratuities, which daily come to their hands: and if any Eunuch of the *Seraglio's* abroad, or in other places of government, should die, then two thirds only of his estate falls to the King by Canon, the other third part being to be disposed of, according to the *Testators* will: this also is only by permission, when the King gives way unto it, and will not out of his supream authority, and power, take all to himself, as he useth to do by all great rich ones: the Kings person being held the principal, and most lawful heir of all, they esteeming themselves as slaves, which have received their livelihood, goods,

Exception.

estates,

eſtates, and all that they have enjoyed, meerly from his greatneſſe, and bounty; ſo that they may not grudge to render back again at their deaths (or whenſoever he ſhall require it) all that they do poſſeſſe. And to this end there is an officer called the *Beyt el Mawlgee*; who ſo ſoon as any one dies, or is put to death, makes inquiſition after their eſtates, and ſo certifies the *Defterdar* thereof, leaving the performance to him, if it be of great import: but the *Beyt el Mawlgee* for his own private gain, doth oftentimes conceal (after ſearch made) a great part of the eſtate of the deceaſed; dividing the ſame, privately betwixt the kindred, and himſelf.

Beyt el mawlgee.

His ſubtilty.

When any ordinary perſon falls ſick in the *Seraglio*, he is immediately carried from his chamber in a Cart, covered with cloth, and drawn with hands, and is put into the aforeſaid *Hoſpital*, or *Lazaretta*, belonging to the houſe onely; where he is lookt unto after the Turkiſh faſhion, and kept ſo cloſely, that none may come to the ſpeech of him (except the Phyſician, or Apothecary) but with great difficulty; and growing well again,

Hoſpital.

he muſt be carried back, in the ſame manner, to his own chamber where he was at the firſt.

The expenſes of the *Seraglio* are very great, as one may gather by what hath been already ſaid: but there are moreover divers other charges of great conſideration which the King is at, by reaſon of the *Sultana* Queen, and then of the Chief *Vizirs*, the * *Serdars* of his ſeveral forces both by ſea, and land, and the great *Defterdars*, and others: to all which he gives gratuities, accarding as he ſeeth fit upon ſundry occoſions, aſwel at the times of their going forth, as at their returns from their employments abroad, and upon good ſervices done at home: the which gifts, are veſts, ſome unlined, and ſome lined with very coſtly furs, ſwords, bowes, * *Hanjars*, plumes, and brooches, girdles, all ſet with rich ſtones, and many other things of great value: and again ſome but of low price, according to the quality, and deſert of the parties, to whom his majeſtie is pleaſed to ſhew his liberality. Nay the *Hazinehdar Baſhawe*, who hath the keeping of the cloth of gold, and ſilver of *Burſia*,

The Kings expenſes.

* Captains, or Generals.

* Daggers.

ſia, doth affirm that, in that one commodity to make veſts of, there is ſpent yearly two hundred thouſand *Sultanas*: beſides what he diſburſeth for the buying of *Venetian* ſilks, and woollen clothes, of which the *Seraglio* conſumes a great quantity, they not wearing (for the moſt part) any other.

200000. Sultanas, about 80000 pounds ſterl.

Neither doth this alone ſerve the turn. For beſides all this the *Grand Signor* gives away all that which is given him by ſtrangers; and a great part alſo of that which comes to him of the ſpoil of the dead, of which he is Maſter, as hath been ſhewed before.

And ſurely, ſhould his Majeſty want theſe helps, he could not long continue his liberality, giving as he doth to his women, to his *Baſhawes*, and to all ſuch as are at any time to kiſſe his hand. Nevertheleſſe, true it is, that the greateſt part of things of value, which he gives away, in time comes again to his hands. For his *Sultana's*, *Baſhawes*, Eunuchs, or other rich men, dying, he immediately becomes Maſter of all again, or (at leaſt) of the greateſt part of their eſtate: and ſo of ſuch things there is a continu-

al ebbing, and flowing in the *Seraglio.*

The Queens expenſes.

The Queen likewiſe gives much away. For as ſhe is preſented by many; ſo is it fit that ſhe ſhould in part make ſome compenſation: and to that end, ſhe hath an allowance of veſts, and other things in great abundance: beſides ſhe hath liberty to diſpoſe of many of thoſe which have been worn by the King.

The Vizirs gifts.

The *Vizir Azem* is alſo a giver at the Kings charge; aſwel whilſt he is in *Conſtantinople*, as when he is upon departure, as General of the *Grand Signors* army, to the wars: and to that end before he departeth, he hath brought unto him from the *Hazinehdar Baſhawe* a great number of veſts, and other things that he may be provided, when he is in the field, with preſents according to the Turkiſh cuſtom: which (in all buſineſſes, and upon every occaſion) is, to give, and take.

The King (if he pleaſe) may at any time go abroad out of the *Seraglio*, either by water, or by land: when he goes by water he hath his *Kaik*, or *barge* of ſixteen, or eighteen banks, with a very ſumptuous, and ſtately Poop, covered

over

over with crimſon velvet richly embroydered, under which he himſelf ſits, and none but he upon cuſhons of velvet, and cloth of gold; his *Agas* ſtanding all on their feet, holding with one hand by the ſide of the *Kaik*, and only the *Buſtangee Baſhawe*, who ſteers the barge, may now and then ſit down, that he may handle the helm the better. Now the *Buſtangee Buſhawe*, by reaſon the King talks much with him in the *Kaik* (at which time, leſt any one ſhould hear what they ſay, the *Mutes* fall a howling like little dogs) may benefit, or prejudice whom he pleaſeth: the *Grand Signor* being altogether ignorant of divers paſſages, and apt to beleeve any information, either with, or againſt any ſubject whatſoever. His barge is rowed by *Agiamoglans*, which are brought up in that exerciſe, and indeed they mannage the buſineſſe very well and nimbly; not ſitting at all when they row, but as they fetch their ſtroak, they ſtep up upon the next bank before them, and ſo with the ſtroak fall backward flat on their backs upon the next bank behinde them: much reſembling the manner of rowing in the gallies.

Mutes howling.

Their manner of rowing.

When

His going out by land.

When he goes forth by land, he alwayes rides on horſ-back, and goes out (commonly) at the greateſt gate, eſpecially at ſuch times as he is to go to the *Moſchea*, or Church, which is upon the Friday (it being their Sabbath) and is accompanied into the city by all the *Baſhawes*, and other *Grandes* of the Port, beſides many of his own houſhold ſervants which go by his ſtirrup, and his *Agas* riding after him; having divers *Solacks* alſo with their bowes, and arrowes, which go before him for his guard. And as he rides along the ſtreets, he ſalutes the people with nodding his head towards them, who again ſalute him with loud ſhouts, and prayers of proſperity, and happineſſe; and for recompence, the King oftentimes puts his hand into his pocket, and throwes whole handfuls of money amongſt them. Now they of the *Seraglio*, which go along by his ſtirrup, have charge to take all ſuch Petitions, as are preferred to his Majeſty as he rides along either to, or from the *Moſchea*: and many poor men, who dare not preſume, by reaſon of their ragged apparel, to approach neer unto ſo majeſtick

Solacks, or bowe-men.

Gratulations and gratifications.

Petitions preferred.

majeſtick a prefence, ſtand afar off with fire upon their heads, holding up their petitions in their hands, the which the *Grand Signor* ſeeing (who never deſpiſeth, but rather encourageth the poor) ſends immediately to take the *Arzes*, or petitions, and being returned home into his *Seraglio*, reads them all, and then gives order for redreſſe as he thinks fit. By reaſon of which complaints, the King oftentimes takes occaſion to execute the fury of his wrath, and diſpleaſure, even upon the moſt eminent in place, before they are aware, without taking any courſe in law againſt them (onely acquainting the *Muftee* with his deſign, who ſeldom or never doth oppoſe him) but cauſing a ſudden execution of what puniſhments he pleaſeth upon them; either putting them to death, or at the leaſt, turning them out of their places. For as he ſtiles himſelf * *Awlem penawh*, ſo he would have the world to take notice, that ſuch as lament unto him, ſhall be ſure to have redreſſe, and ſuccour from him; although his miniſters fail them, or abuſe them through their injuſtice. Which makes the *Baſhawes*, and other great officers, that

* The worlds refuge.

that they care not how ſeldom the *Grand Signor* ſtirs abroad in publick, for fear leſt in that manner their unjuſt proceedings, and bad juſtice ſhould come to his ear. And indeed they alwayes live in great fear, through the multiplicity of buſineſſe that paſſeth through their hands, and in danger of looſing their lives at a ſhort warning (as it hath been ever obſerved, that few *Vizirs* die in their beds) which makes them uſe this Proverb: *that he that is even the greateſt in office, is but a ſtatue of glaſſe*: but notwithſtanding their brittle eſtate, bribery hath ſo bewitcht them, that hap, what will hap, he that will give moſt ſhall be ſure to ſpeed at their hands.

Proverb.

The *Grand Signor*, for the uſe of his houſhold, hath in *Conſtantinople* at a place called * *Ahur Capſee*, near unto the *Seraglio*; an exceeding large ſtable of a thouſand horſes and upward: and the * *Imrohor Baſhawe*, which is Maſter of the horſe, hath the charge of them, as of all his other horſes, mules, camels, and all his cattle whatſoever, and of all the kings hay, and provender: having an under *Imrohor* for his aſſiſtant, beſides many

* That is the ſtable wharf, or gate. The Kings great ſtable.

* Chief maſter of the horſe, the true word is Emeer-Ahor which ſignifieth Lord of the ſtable.

ny ordinary grooms which are to look to them, and ſee that the * *Seiſes* keep them in good caſe. Now the ſaid *Imrobor Baſhawe*, and his Deputy, are to ſee the *Grand Signors* ſervants provided of horſes, at ſuch times as they accompany his Majeſty abroad, either ſolemnly at ſhowes in the city, or abroad at hunting, or otherwiſe as the King pleaſeth.

* Horſe-keepers.

Beſides this ſtable, he hath divers others in other places, both for his own ſervice, and for the uſe of his Gentlemen, at ſuch times as he, or they ſhall come thither: namely, at his Gardens, and houſes of pleaſure abroad in the countrey, to which his Majeſty uſeth to go very often; but theſe ſtables have not above eight, or ten horſes a piece in them. For to thoſe houſes he carrieth but few followers with him, and thoſe few are the chiefeſt *Agas* of all.

Other ſtables

He hath alſo ſtables of ſtallions for race in *Burſia*, *Adrianople*, and in divers other places; from which are brought to *Conſtantinople* very ſtately colts; beſides ſuch as are continually ſent him for preſents from *Cairo*, *Damaſcus*, *Bagdat*, and other places by the *Baſhawes*, he hath

Stallion horſes.

hath also many which fall to his share by the death of great persons: all which are horses of great price, and kept for his own use.

But because there must be a great number of horses, for ordinary services of the baser sort of servants, the King is therefore furnished with low prized nags out of *Walachia*.

His nags from Walachia.

Besides the aforesaid stables of horses; the *Grand Signor* is provided of five thousand *mules*, kept near to *Constantinople*, which serve to carry *Pavillions*, chests, water, and all other necessaries for travel: but because the *Vizir Azem* (at his going out General) makes use of a great part of them, there is seldom that number compleat at home. And should the King himself go out to the wars in person, his very houshold would use a thousand of them, besides their riding horses. For the *Ottoman* Emperors are almost aswel accommodated in their voyages abroad, as they are at home in the city; and indeed the generality of the Turks are so well fitted, against such times as they are to go forth, especially for long journeyes, as I think no people in the world can go beyond them.

Mules.

The

The *Grand Signor* is bound by *Canon* of the Empire, upon the first day of the *Byram*, which is their *Carneval*, the *Ramazan* being ended, which is their day-lent, to shew himself publickly, and to let all the great men, and the better sort of his own servants kisse his vest; wherefore upon that day early in the morning, being richly clad, and decked with his best jewels; he cometh forth of his lodgings, at that gate which is kept by white Eunuchs in the second court, and sets himself down in a certain place called the * *Taht*, upon a Persian carpet of silk and gold, close by the aforesaid gate; and doth not stir thence until such time as all that are appointed have kissed his vest, in token of their reverence, and duty towards him: the chief *Vizir* standing close by him, and telling him the names of such as he thinks fit, and their places, to the end the *Grand Signor* may take the better notice of them. Now to some of the Doctors of the Law, which are of high degree, the King raiseth himself up a little to honour, and receive them; and to some he shews more grace, and affection, then to other some, and

Publick appearing at the Byram.

* A Throne.

His honour to some.

and indeed to all more then ordinary: eſpecially to the *Muftee*, and the two *Cadeleeſchers*.

His going to Sancta Sophia.

Now this ceremony being ended, he goeth to the *Moſchea* of *Sancta Sophia*, accompanied by them all; where having finiſhed the * *Namaz* for that day, he hears a ſermon; and at his return, taking his leave of them, he retires himſelf to his own lodgings, where he dines alone, as he doth upon other dayes: notwithſtanding upon that day he maketk a very ſumptuous banquet in the *Divan* for the *Baſhawes*, and other *Grandes*, and a very great dinner in the Court yard for all ſuch as did accompany him, and are there preſent. Then after dinner his Majeſtie obſerving the ordinary cuſtome, ſends the *Vizir Azem*, for his *Byramlick*, a very rich veſt furred with a coſtly fur; and doing the like by the other great ones of the Port, (though with veſts of far lower price) he alſo extends his bounty to all his *Agas*, beſtowing upon them ſwords, * *Hanjars*, and ſuch like things; and upon the *Sultana's* coſtly jewels, * *Filjan takeas*, and * *Coſhacks* all ſet with ſtones: beſides many gifts to others

* Divine ſervice.

* A preſent of the natnre of a new years gift.

Gifts to the Grandees.

* Daggers.
* Such caps as the women wear.
* Girdles.

others of the *Seraglio*, giving *Byramlicks*, (or as we ſay) new-years gifts to all.

Three dayes ſolemnity.

Every night during the three dayes of the *Byram* (for it is but for three dayes, and ſo it ends) he cauſeth ſhews to be made of fire-works, and ſuch like, by the water ſide, which continue until morning, and a great drum is beaten all the while; and that the *Sultana's* may ſee them, the King comes of purpoſe into their company to be merry with them, and is more free, and familiar then at other times; he alſo gives free liberty for mirth, and ſports, both by day and night, thorowout the whole city, during thoſe three dayes.

Fire-works, and ſhews.

Preſents to the King.

There are alſo invited to theſe great feſtivals all the *Sultana's* which live out of the *Seraglio*, who both give preſents to the King, and take *Byramlicks* of him: moreover in this *Byram* the *Grand Signor* is preſented by the *Baſhawes*, and great perſonages, with gifts of very great price. For every one ſtrives to exceed another, thinking thereby to win favour. The *Sultana's* alſo are not behinde hand; for they preſent him with ſhirts, handkerchiefs, linnen breeches, towels, and

From the Baſhawes.

From the Sultanas.

ſuch like things of good value, being all very curiouſly wrought, the which the *Grand Signor* afterwards makes uſe of, for his own wearing.

* Feaſt,

The ſame * *Byram* of three dayes, is kept in all his dominions, and throughout the city of *Conſtantinople*, even in every Turks houſe; the ſtreets being (almoſt at every corner) ſet out, and decked with pretty deviſes, and * *Salunjacks* of divers ſorts, very artificially made, where old and young are ſolaced; and giving two or three *aſpars* to the keepers of the ſwings, have ſufficient recreation. But during this feaſt, it is ſomewhat troubleſome, and dangerous for the poor Chriſtians, and Jews, to walk along the ſtreets. For the Turks being then ſomewhat inſolent, and full of wine, putting off the ſobriety * of the *Ramazan*, do ſcare them exceedingly; often threatning to miſchief them, if they deny them money, when they in that fury demand it of them. And ſo they do likewiſe at another *Byram*, which is called the *Coochook Byram*, and comes about three moneths after the other; in which likewiſe the Turks are wonderful merry both day, and night.

* Swings.

Chriſtians and Jews ſcared.

* In which time they drink no ſtrong drink at all.

That is, the little Byram.

CHAP.

CHAP. XI.

Of the Old Seraglio, *and womens lives therein: of the* Turks *marriages, and children: ſlave-ſelling, and witneſſes.*

HAving oftentimes (by the way) made mention of the **Eſkee Seraj*, or old *Old Seraglio*, which is (as it were a dependent of the Kings *Seraglio*, in regard of the uſe of it) it will not be amiſſe, briefly to ſpeak ſomewhat touching the ſame. Old Seraglio

This is a very large place, immured with a very high wall, ſurpaſſing that of the Kings *Seraglio*; the buildings are fair, it hath many inhabitants, all women, and Eunuchs, and is about three quarters of a mile in compaſſe, being ſeated in the nobleſt part of the city. And this was the firſt *Seraglio*, which *Mahomet* the ſecond built for to dwell in, with all his court, when he took *Conſtantinople*: it hath but one gate belonging unto it, and that is of iron; the which gate is kept, and guarded by a company of white Eunuchs, and no man may come in thereat, unleſſe Compaſſe. Built by Mahomet the ſecond. Iron gate.

it be to bring in ſuch neceſſaries as they want in the houſe, at which times they may not ſee any of the women.

Who are therein.

Now the women which are therein, are thoſe which are put out of the Kings *Seraglio*, *viz.* ſuch *Sultana's* as have belonged to the deceaſed *Grand Signors*; thoſe women likewiſe, which through their evil behaviour, and conditions, are fallen into diſgrace with the King; and ſuch as are infirm, or defective in what ſhould belong to women fit for the companie, and bed of a King, and none elſe are there, but for ſome of theſe cauſes. All which are governed, and lookt unto by an old woman (called alſo *Kahiya Cadun*) which is made their Over-ſeer, and taketh care to ſee them uſed according to the cuſtom of the houſe, every one in their degree: and that they have their diet, and clothing, with their ſeveral ſtipends in due time: all which is far ſhort of what they had, when they were in the Kings *Seraglio*; howbeit, ſuch as have been *Sultana's*, live out of the common rank, in their lodgings apart; and although they are out of the Kings ſight, and (as it were) out

Woman-overſeer.

of

of favour, yet they are reasonably well serve.

The greatest part of the said *Sultana's*, if they be any thing rich, may (with the *Grand Signors* leave, by the old womans sollicitation) go forth from thence, and marry, and carry with them all that which they have kept, and stollen. For if they do not carry the businesse cuningly, at their coming forth of the Kings *Seraglio*, if they have ought of any great worth, or value that is known, the * *Cadun* takes it from them, and restores it again to the *Grand Signor*: so that I say, if they have any thing, to bestow themselves withall, they warily make it known abroad, to the end, that some men of quality may become Sutors to them, and make them a good joynter.

They may marry with the Kings leave.

*The Mistres of the maids.

In the said *Seraglio*, they have all the commodity of necessaries, that may be, as gardens, fountains, and fair Baths. And the King himself hath some rooms also therein ready furnished. For sometimes he goes thither to visit his female kinred, as his Grandmother, Sisters, Aunts, &c. who for some of the aforesaid occasions, have been put out of his *Seraglio*.

Conveniences thereof.

The other women of this *Old Seraglio* have but mean allowance; and had they not somewhat of their own to help sometimes, they would pass but coursly; so that they are fain to betake themselves to their needles, by which they in part sustain themselves, and reap a reasonable benefit. And as in the Kings *Seraglio*, the *Sultana's* are permitted to employ divers Jewes-women about their ordinary occasions: so these women likewise of this *Seraglio*, have other Jews-women, who daily frequent their companies, and sell their labours for them.

Hard state.

Jews-women.

Any Turk, be he of the Clergie, or of the Laity, may, if he please, take seven wives at *Kebin*, (but few, or none will have more then one, or two at the most, to save charges) besides he may keep as many * *Haylayks*, as he will, and the children begotten of them, are held as legitimate, as those of the wives, and have as much right to the inheritance of what the father leaves behinde him. But between the children of the great ones there is great difference. For a *Bashawe* having married a sister, or daughter of the King, and having sons by them, those sons may not

Seven wives.

*Women-slaves.

not riſe above the degree of a *Sanjack Beg*, or a *Capoogee Baſhawe*, to the end they may be kept under, being allied to the crown; that ſo being but in mean places, they may not be apt to rebel. But their brothers which their father begat of ſlaves, may come to be *Baſhawes*; for they are free from ſuſpicion, in regard they are not of the blood Royal. And hence it is, that thoſe children, which had a *Sultana* to their mother, are ſo often ſeen to be in lower degree then the others. For, for the aforeſaid reaſon, he which is born of the ſlave, is above him that is born of the *Sultana*. Yet with the children of the other ſubjects it is otherwiſe; for they are all equals.

Baſhawes ſons kept under, if of royal blood.

The parties married, may upon divers occaſions ſpecified in their law, leave one another: eſpecially when they cannot agree, and live peaceably together. And if the man puts away the woman, then he is bound to allow her the joynter, which he promiſed her, when they were contracted before the *Cadee*, and witneſſes: but if the woman forſake the man, then ſhe can recover nothing; but departs onely with a ſmall portion, ſuch as ſhe

Divorces.

brought with her into her husbands houſe. And if they have any children, then he muſt keep the males, and ſhe muſt take the females along with her. The ſame order is alſo obſerved, and held with married Chriſtians. For, if the husband turns Turk, he may take his ſons with him, & make them of that profeſſion; but his wife will retain the daughters: and if ſhe turn Turk, ſhe doth the like by her daughters, and leaves the ſons to him.

What becomes of the children of the divorced.

Now in caſe a Turk takes ſlaves for his * uſe, he may not ſell them again; but they become members of his family, in which they are to remain till they die. But if they prove barren, then they may be ſold from hand to hand, as often as it is their fortune.

* To lie withall.

Slaves ſold if barren.

The Turks may buy of all ſorts of ſlaves, of every religion, and nation; and may uſe them as they pleaſe (killing only excepted) which the Chriſtians, and Jews there may not do; for they have liberty only to buy Chriſtians and Jews.

There is for this purpoſe a place in *Conſtantinople*, neer the *Beziſten*, where every Wedneſday (in the open ſtreet) there are bought, and ſold ſlaves of all ſorts,

Slaves bought and ſold in the market.

ſorts, and every one may freely come to buy for their ſeveral uſes; ſome for nurſes, ſome for ſervants, and ſome for their luſtful appetites. For they which make uſe of ſlaves for their ſenſuality, cannot be puniſhed by the Juſtice, as they ſhould be, if they were taken with free women, and with Turkiſh women eſpecially.

Manner of ſelling ſlaves

Theſe ſlaves are bought, and ſold, as beaſts, and cattle are, they being viewed, and reviewed, and felt all about their limbs, and bodies, and their mouths lookt into, as if they were ſo many horſes in *Smithfield*; then they are examined of what countrey they are, and what they are good for; either for ſewing, ſpinning, weaving, or the like; buying ſometimes the mother with the children, and ſometimes the children without the mother, ſometimes two or three brothers together, and again, ſometimes taking the one, and leaving the reſt, uſing no terms of humanity, love, or honeſty, but even as the buyer, or the ſeller ſhall think will beſt turn them to profit.

Now when there is a virgin that is beautiful, and fair, ſhe is held at a high rate, and is ſold for far more then any other;

Reſtitution if not a virgin.

ther; and for ſecurity of her virginity, the ſeller is not only bound to the reſtitution of the money (if ſhe prove otherwiſe) to him that bought her; but is for his fraud fined at a great ſum of money. And in this *Bezeſten* there ſitteth an *Emeen*, that is, a Cuſtomer, who receives cuſtom of the buyers, and ſellers of ſlaves, which amounteth to a reaſonable ſum in a year, for the toll is very great.

Emeen.

No benefit by affinity to the king.

The *Baſhaws*, and other great ſubjects, though by marriage they become uncles, ſons in law, or cozens to the *Grand Signor*, may not by vertue of their affinity, challenge any more familiarity, or freedom with his Majeſty, then if there were no ſuch matter of kinred between them: but only preſume ſo far, as may well befit their place and dignity; they remaining ſtill ſlaves, as the others do: Nay their ſervitude is thereby increaſed, and they loſe a great part of their former liberty. For they muſt be very obſequious to the *Sultana's*, whom they have married, and turn away the greateſt part of their other women, and ſlaves (if they have any) and muſt with patience ſup-

Loſſe by it.

port

port all their wives imperfections. So that for this reaſon, few *Baſhawes* of worth and judgement, ſeek after ſuch marriages; for they are both chargeable, and bring diſcontent. But when the King commands, they (as his ſlaves) muſt ſubmit, and obey, though their vexation, and charge increaſe never ſo much thereby: and muſt confeſs themſelves to be highly honoured, and obliged unto his Majeſty for ſo great a favour.

Rites of marriage.

The ceremonies of Turkiſh marrying are nothing elſe, but in the preſence of the *Cadee* (who is the Juſtice) to make *Hoget*, that is, a writing expreſſing the vow, and good liking of the parties to be married; with a ſpecification of the joynter, which the husband is to make to the wife. All which is done in the preſence alſo of witneſſes, which are true, and honeſt, without exception. For among the Turks it is not permitted that every one that will, ſhould bear witneſſe: but only ſuch men as are free, of a good age, that can ſay the **Namaz*, and have ſome knowledge in the law, known to be men of civil life, and converſation; and (above all) which drink no wine. For the

Who may be witneſſes.

* Common prayer.

the witneſſe of a Turk, which drinks wine, is nothing worth (yet they may drink * *Mooſelleſſe*, * *Rakee*, * and *Boza*, which are ſtronger then wine) and thus their law commandeth. But for all this, corruption is ſo crept in amongſt them, that now in Turkie, (eſpecially in *Conſtantinople*) there are (to the outward appearance grave and honeſt men) more falſe witneſſes, then in any other part of the world beſides: and who are they? (at leaſt the chief of them) but a certain company of beggerly *Emeers*, that is, ſuch as pretend to come of the race and ſtock of *Mahomet*, alwayes wearing green Turbants, by which they are known, and reverenced: but they are generally the moſt ill favoured men that ever I ſaw: and with them I may fitly joyn a great number of poor *Cadees*, and *Naits* out of office who aſwel as the *Emeers*, for money do uſe that deteſtable trade, which our knights of the Poſt do practiſe here with us. And hence it is, that *Avanias* are ſo commonly framed; for they can ſtoutly (and that with eaſe) outface the poor Chriſtians, and Jews. Nay for a bribe they will not ſpare their own ſect, in bearing falſe

* New wine boiled.
* Aquavitæ.
* A drink made of ſeed, much like new muſtard; and is very heady.

Emeers, falſe witneſſes.

* Falſe accuſations or pretences.

falſe witneſſe, or raiſing an * *Eftera*, that is, *a falſe accuſation* againſt them. For theſe Turks being naturally given to covetouſneſſe (though they pretend to be lovers of honeſty) and altogether inclined to rapine (yet without queſtion, there are ſome very honeſt men amongſt them) when they meet with a fit opportunity, they will play faſt, and looſe with any man, be he of what condition ſoever, for their own benefit. Wherefore it proves dangerous to have any dealing with them; for that they with that trick will eaſily free themſelves from any obligation, or agreement before made. Judgement there conſiſting chiefly in the proof by witneſſes; ſo that a man had need to be wondrous circumſpect, and wary in his proceedings with Turks, eſpecially in matters of contract.

* Or Avania. Turks covetous, and dangerous.

Force of evidence.

CHAP.

CHAP. XII.

Of their religion, opinions, Clergie-men, times, places, and rites ſacred; and of the womens ſmall devotion.

Their Religion.
1. He.
2. Arab. God.
3. Turk. God.
4. Truth.
5. High Truth
6. High God.
7. Creator of the world.
8. Perſ. God.

THe Turks believe in Almighty God, and give him familiarly theſe Attributes. 1. *Hoo.* 2. *Alloh.* 3. *Tangree.* 4. *Hack.* 5. *Hackteawlaw.* 6. *Alloh teawlaw.* 7. *Jehawnee awfeereen.* 8. *Hodoy, &c.* And that he is the Creator of the whole Univerſe, and will be a gracious pardoner of all good men in the day of Judgement. That he is in the higheſt Heaven, ſerved with eſpecial angels, having from the beginning caſt out the diſobedient ones, for whom, as alſo for wicked men, he made Hell. And as they affirm: everlaſting life to be in theſe two places, *viz.* Heaven, and Hell; ſo they confeſſe, and wait for the reſurrection of the body to be reunited with the ſoul, at ſuch time as the fearful trumpet (which they call *Soor*) ſhall be ſounded by *Mahomet* at the commandment of the great God of the judgement.

Reſurrection

The Trumpet Soor.

They

They believe alſo, the life everlaſting in Paradiſe to be ſuch a happineſſe, as conſiſts onely in delighting, and pleaſing of the ſenſes, and that they ſhall have there the uſe of natural things in all perfection, without making any difference; enjoying perfect health, and free from all manner of trouble, and vexation. And on the contrary, that in Hell the uſe of the foreſaid things ſhall be in unquenchable fire, and ſhall have a moſt bitter and loathſom taſte, and they which come there ſhall continually be tormented with inumerable vexations, and fearful ſights: and this is all that they conceive of Heaven or Hell; either for the reward of the righteous, or the puniſhment of the reprobate. Senſual Paradiſe. Hell.

They ſay moreover, that the power of God is ſuch, that having at the creation of man prefixed, and appointed a ſet time for his end, it is impoſſible that the wit or device of mortal man, ſhould be able to divert, or prevent it; wherefore in the wars, and in all other occaſions, they are ſo much the more bold, reſolute, and couragious; being perſuaded that their end is written in their foreheads, Fate.

heads, and that it is not for them to go about to avoid it, ſo that if they die, *Emmer Allohung*, it was Gods will it ſhould be ſo. Now this their opinion makes them to laugh at, and ſcorn the Greeks, who burn waxen candles at holy wells hang rags upon trees, which they rend from the clothing of the ſick, and uſe divers other charms for to drive away diſeaſes.

* The commandment of God.

Charms uſed by the Greeks.

They alſo affirm Gods power to be ſuch, that after mens bodies are riſen again, he will give them ſuch an agility, that they ſhall be able in a moment to paſſe from one Heaven to another, even to the fartheſt part of them, to viſit, and embrace their wives, mothers, brothers, and others of their kinred; the heavens being all tranſparent, of Diamonds, Rubies, and Chriſtal.

Agility in the next life.

Tranſparent Heavens.

As concerning Gods throne, or ſeat of Majeſty, they affirm, that every one cannot behold it, by reaſon of the brightneſſe of the beams, which come from his eyes; and by reaſon of the unſpeakable ſplendor proceeding from his glorious face; ſo that the Angels, and Prophets only have the grace to enjoy that ſight.

Gods throne.

And

And of the Angels they report thus, that they are continually ſerving, and praiſing God, and ready to obey his will: but I have read in a book which they call *Ahvawlee keeyawmet*, that is, the ſtate of the day of judgement; written by a famous *Sheyk* amongſt them, a moſt ridiculous diſcourſe of the Angel *Gabriel*. For he writes, that *Gabriel* hath a thouſand ſix hundred wings, and that he is hairy from head to foot, of a ſaffron colour, having in his forehead a ſun, and upon every hair a ſtar; and that he dives three hundred and ſixty times a day into * *Noor dengiz*, and ever as he riſeth out of the water he ſhakes himſelf, and of every drop that falls from him there is an angel made, after the likeneſſe of *Gabriel* himſelf; who until the end of the world do pray unto God, and praiſe him, upon their beads; and theſe young angels are called *Roohawneyoon*. Many ſuch diſcourſes there are in that book: but becauſe they are vain I leave them to the Turks that believe them, eſpecially the common ſort, who think that whatſoever is written in their tongue muſt of neceſſity be true, and that they are bound to believe it.

The Angels.

Angel Gabriel.

* Sea in Paradiſe.

A Tree in Paradise.

They hold that in Paradise there is a tree which they call *Toobaw*, upon whose leaves are written the names of every living man; so when Gods will is that such, or such a one should die, God shakes off his leaf into * *Israels* lap, who looks upon it, and reads it, and having seen what Gods pleasure is, he (after the party hath been dead forty dayes) sends an angel to carry his soul, according as the leaf shall direct him, either into heaven or hell, for upon his leaf, not only his hour of death is written, but also what shall become of him after he is dead.

* This Israel they say is an angel.

Four Prophets, and four Books.

1. Moses.
2. David.
3. Jesus.
4. Mahomet.

They say, that Almighty God sent four *Pegambers*, that is Prophets, into the world, to instruct, govern, and save mankinde, each of them being holy, pure, and undefiled, *viz.* 1. *Mooſaw*: 2. *Dawood*: 3. *Iſaw*: 4. *Muhammed*: and that God sent to every one of them by his angel *Gabriel*, a book that they themselves being first perfected, might the better know how to instruct the people: to *Moses* he sent the *Tevrat*, that is, the Old Law; to *David* the *Zebur*, that is, the Psalms; to *Jesus* the *Injeel*, that is, the Gospel; and to *Mahomet* the *Kuraan*,

Old Law.

The psalms.

The Gospel.

rawn, that is, the *Alcoran*. And that the three first Prophets with their people did fail somewhat in the Laws given them by God: but *Mahomet* coming last, brought a Law, more true, plain, clear, and sincere, in which all such as believe should obtain the love of God: but they say that all other nations continue still in their errors, and having sucked of their mothers milk, do not embrace the truth. For which obstinacy, and blindnesse, being (by right) deprived of all hope of coming to heaven; they have no other means to recover the same, and to come thither at the day of judgement, but by *Mahomets* protection, who is the onely intercessor, and mediator unto Almighty God: and standing in the dreadful day of Judgement at the gate of Paradise, he shall be sought unto, and intreated by the other three Prophets to save their people also, and his goodnesse, and clemency shall be such, as to make intercession for them; so that the good Christians, and the good Jewes, shall by his means obtain everlasting life, with perpetual fruition of sensual delights as aforesaid; but in a place apart, and inferiour to the Turks, The Alcoran

they being beloved of God, and more dear unto him then others; the women also shall come into heaven, but shall be in a place far inferiour to men, and be lesse glorified.

Womens heaven.

All the Prophets are held in great honor amongst them, and they never name any Prophet, but they say, *Aleyhoo Selawm*, that is health, or salvation be upon him.

They call Moses, *Musahib Alloh*, that is, a *Talker with God*; and David *Hazrettee Dawood*, that is, *venerable David*, and Jesus *Meseeh, Roohullah*, and *Hazrettee Isaw*, that is, *Messias, the spirit of God*, and *Venerable Jesus*; and *Mahomet, Resul Alloh*, that is, the *Messenger of God*.

Their opinion of Christ.

When they talk of Christ Jesus, they speak very reverently of him, and confesse that the Jews through envy apprehended him, and falsly, and malitiously condemned him, and led him along to put him to death: but the angels being sent from God, took him away from them in a cloud, and carried him up into Heaven; at which the Jews being astonished, and extreamly vexed, took one

that

that was there present, and crucified him in his stead; being unwilling to have it known that Jesus was the Messias, he being in heaven in company of his brethren the Prophets, beloved of God, and serving him, as the other Prophets do.

These are the main, and principal foundations of their Religion, upon which they build, and frame the course of this their present temporal life; and by which they hope to obtain a life everlasting, and happy; affirmed by their Prophet to be full of the delights, and pleasures of this world, but enjoyed in all perfection, and excellency, in a supernatural, and incorruptible manner.

The ministry of their Religion (or rather their confused Sect) is as followeth.

First they have a * *Muftee*, that is to say, an expounder, or declarer of Law cases; who is also amongst them as an Archbishop with us: for he is the *Primat* over the Church, and must be a man very expert in the Law, and accustomed to do justice, chosen by the *Grand Signor* himself: the which *Muftees* charge is, to oversee, and hear all such matters

* Muftee. This word comes from Fetha which signifieth to open in the Arab. tongue.

The Muftees charge.

of weight, as are belonging to the Law, or to the Church, in caſe his inferiours, as * *Moola's, Cadees, &c.* ſhould fail in the due performance of what belongs to their ſeveral places. And to this end, every Tueſday he muſt aſſemble all the chiefeſt of them which are in town, or at leaſt the greateſt part of them, to his own houſe; where he diſputeth with them for the ſpace of three, or four hours, putting divers caſes to them, and taking their anſwers from them in writing: but by this means he oftentimes entraps many of the *Cadees* which are in office, eſpecially ſuch as are given to bribery. For when any Plaintiff, or Defendant is aſſured that the *Cadee* (which had the cauſe before him) hath wronged any of them; then the party offended makes his grievance known to the *Muftee*, who againſt the next Tueſday frames a caſe as like unto it as poſſibly he can, but of another ſubject, and in other mens names; ſo when they are come together he wittily puts forth that amongſt the reſt, and that being reſolved with the reſt, he looks upon it; then he calls that *Cadee*, which committed the fault, and

* Cadees of the higheſt rank, the word ſignifieth Lords.

His diſputation on the Tueſday.

The uſe.

and privately rebukes him for it.

The like course is taken by many, which come to the *Muftee* himself to be resolved of some point in Law; lest that the *Muftee* should know either party by naming them, and so lean to what side he pleaseth: but after this manner he cannot easily deceive them.

The *Muftees* chief employment is, to answer all such propositions as are made unto him, upon cases of conscience, and the rites of the Turkish Law. The which answers are in few words, very brief, and they are called *Fetfa's*; that is, declarations, or judgements of the *Muftee*; with which he may compel, not only the *Cadees*, and *Bashawes* to the performance of the contents thereof; but the Kings own person is also bound to see them executed, and to stand to his decree. For they seek altogether to amplifie this sect of lawyers, in honour of their prophet the Lawmaker; and the *Muftees* Authority is so much the more regarded, for that he is upheld very stoutly by the whole order of the *Cadees*. His power.

The *Muftee* hath his revenue a part in land of about six thousand *Sultana's* His revenue.

the year; but being put out of his place, leaving the revenue to his succeſſor, he hath then but a thouſand aſpars a day, as the *Cadeeleſchers* have when they are in office; howbeit their uncertainties amount alwayes to a far greater matter.

And although this *Muftee* hath not an abſolute rule, and command over the *Muftees* of other parts of the Kings dominions; yet by his policie he ever prevails with the *Grand Signor*, and effecteth whatſoever he undertakes, eſpecially when he hath the *Vizir Azem* to his friend, who in degree, dignity, and authority is his ſuperiour.

Cadeeleſchers.

Next to the *Muftee*, there are two *Cadeeleſchers*, that is to ſay, *Judges* of the Armies, one of *Græcia*, and the other of *Natolia*; who alſo being men of the law, and they which alwayes ſucceed the *Muftee*, have the overſight of all the other *Cadees*, and the placing, or the diſplacing of them is in their power; which *Cadees* are juſtices, and there is one in every city, and town, to do juſtice, and end controverſies between man, and man; and to puniſh offenders; but they are changed every three years, and o-

thers

thers put into their places, by the *Cadeeleſchers*, with order from the *Grand Signor*: which ſelling of * *Cadeelicks* is an unſpeakable benefit to the ſaid two *Cadeeleſchers*. * Cadees places.

Amongſt theſe *Cadees*, they have alſo their orders; *viz.* thoſe of the firſt rank, and they are called * *Moola's*, which are alwayes employed in the chiefeſt cities; the other are but *Cadees*, and they get employments as they can, by their good, and upright carriage in their places; a third ſort there is alſo of this kinde, which are called *Naibs*, and they ſerve in ſmall towns, and villages, as Deputies to the former, but in time come to be as high as they. Now the *Cadeeleſchers* keep each of them a Book, wherein are exactly ſet down the revenues of every particular * *Cadeelick* both in *Gracia*, and in *Natolia*; ſo that by their books they know the better how to furniſh any place that is void, and at what rates to ſell them: none of them being worth, or yielding above five hundred aſpars the day; gratuities, and bribes excepted. Cadees, and their orders. * Lords. Naibs. Books. * Cadees place.

This order of Turks only, amongſt the reſt,

Priviledge. reſt, hath this large priviledge, which is, that they may not be put to death as other Turks are: ſo that, if any of them by committing ſome notorious villany, or offence againſt the Law, ſhould deſerve death, it muſt then be done, by an expreſſe and abſolute command from the *Grand Signor*, and that very warily, and ſecretly; but this hapneth very ſeldom, or never.

Their continuance. No office during life. The *Muftee*, and *Cadeeleſchers* are changed at the Kings pleaſure, (for there is no office among the Turks during life) howbeit their ordinary continuance is three yeers; their chief fortune depending wholly in obtaining the grace, and favour of the chief *Vizir*.

Great Turbants. All the aforeſaid men of the law, *viz.* the *Muftee*, the *Cadeeleſchers*, *Moola's*, and *Cadees*, wear their Turbants far bigger then any other Turks, and are made up after another faſhion, in token that they ought to be reverenced above others: & although their habit be in faſhion very like other mens, yet in this there is great difference, which is, that their Their habits. wearing is commonly Chamblet, and the fineſt cloth, but no ſilk, or cloth of gold at all.

Then

Then nex to theſe orders, they have a governour of the *Moſcheas*, or *Churches*, called the * *Mootevelee*; whoſe chief employment is to look after the revenues of the Church, and after the repairing of the great *Moſcheas*: then *Sheichs* which are high Prieſts, and *Eemawms*, which are Pariſh Prieſts, and next to them *Muyezins*, which are as our Church-clerks, all which are employed in the ſervice of the Church, both in praying, preaching, calling the people to prayer, burying the dead, reading upon the graves of the dead; and to conclude, all ſuch offices as are any way belonging to the Church, for the edifying of the people.

Motevelee.
* This word is derived from evel, which ſignifieth firſt.
Sheichs.
Prieſts and Clerks.

Their employment.

And in every *Jawm*, or Cathedral Church, there are * *Mudereeſes* which are Readers, that teach Schollers the Common prayers, and inſtruct them in the ſervice, and duties belonging to the Church, being paid for their pains out of the revenues of the *Moſcheas*.

Readers.
* This word is derived from Ders, which ſignifieth a leſſon.

They pray five times a day ordinarily (aſwel in the *Moſcheas*, as in their private houſes, or whereſoever they are) *viz.* about four of the clock in the morning,

Prayers five times a day.

ing,

ing, which they call *Sabaw Namaz*, or *Temcheet Namaz*: at Noon, and that they call *Oileh Namaz*: between three and four a clock afternoon, which they call *Ekinde Namaz*: between seven and eight at night, and that they call *Acksham Namaz*: and at midnight, which they call *Ghejeh Namaz*: and upon the Fryday (which is their Sabbath) six times. For they pray then at nine of the clock in the forenoon also, and that is called *Selaw*: now upon that day there are more * *Mujezins* which cry in the *Meenares*, or steeples, then upon other dayes; (for at all those hours instead of bells, the people are called to prayer by the voice of one or two of them standing in the steeples, or turrets, which are of a reasonable height, and joyn to the *Moscheas*) by whose voices, and repetition of the * *Aazawn*, they are stirred up to the praise of God, and *Mahomet*, and so they prepare themselves for prayer.

Upon fryday six times.

* Clerks.

Manner of calling to prayer.

* The words which the Muyezin useth to say in the steeple.

The condition of them which are to pray, is onely to be corporally clean; it being altogether unlawful for any Turk to enter into the *Moscheas*, with an intent to pray, if he finde that he hath any

Cleanness & purifying.

natu-

natural pollution, or carnal uncleanneſſe about him, be it of what condition ſoever, or of never ſo ſmall moment; wherefore, for their cleanſing, every one is bound either to waſh himſelf in the *Bagno* or bath, if it be for carnal commerce, (until which time he remains * *jenoob*) or for other ſorts of uncleanneſs, or ſmall offences, with cold water: every place, and citie abounding with Baths, both publick, and private; and every Church-yard with very fair fountains, for the uſe of the common ſort of people; ſo that every one muſt do his * *Awb deſt* before he pray.

* Unclean.

*Their waſhing before they pray is ſo called. Awb in Perſian ſignifieth water, and Deſt the hand.

Now, immediately after every one is cleanſed, and come into the Church, the *Eemawm* begins with a loud voice to pray, ſitting before all the company with his face towards the * ſouth eaſt: and the people being placed in orderly ranks with their faces the ſame way, do altogether imitate him in geſture. For of themſelves a great part of them would not elſe know how to perform that buſineſſe, ſcarcely one in twenty underſtanding what the *Eemawm* ſayes. For they pray in an unknown tongue aſwel as the Papiſts

* Prieſt. The manner of their prayers.

* Becauſe Mecca is ſouth eaſt of Conſtantinople, in other places it may be different. Their rule in praying whereſoever they are is to direct their faces to the city Mecca; and this is called by them Kibla.

Prayers in an unknown tongue. Their gestures.

Papists do: and their prayers consist chiefly in rising up, falling down, kissing the ground, and sometime sitting still; one while touching their eyes, sometimes their faces, then stroaking their beards, and anon their heads; again sometimes looking over the left shoulder, and sometimes over the right; saying some few words in the praise of God, and *Mahomet*: the Churches being all the while matted under foot, and in some places there are carpets spread for the better sort of people.

Their length

The said prayers, according to the hours of prayer are divers, some longer, and some shorter; none of them being above an hower long, only the Prayer in the evening of the *Ramazan*, is longer then the other prayers.

They pray, as I said, after the *Eemawm*, who is is their guide, and is much esteemed of, if he have a good voice, as we esteem of our singing men.

Preaching. * Friday, it signifieth a day of assembling. * Rebel.

They also use preaching upon every * *Jumaa ghun* in the *Ramazan*: and when they will pray for any good successe in their wars, or curse any * *Jelawlre*, they then have a custom to go a Pro-

Proceſſion along the ſtreets by two, and two, but without any lights, or any ſuch things in their hands: and as they go along, they praiſe the name of God, and read very long prayers which they have for thoſe purpoſes, the people ſtill crying Amen at the end of every prayer: and then they hold that rebel, or enemie, whoſoever he be, to be without all doubt accurſed, and themſelves proſperous in their enterprizes. Proceſſion and curſing.

In the times of trouble, and affliction, they publiſh in the moſt eminent places a convocation of all the chief men, and Eccleſiaſtical perſons in the city (and of the common people alſo ſuch as will come, may) to pray in the fields which are for that uſe; (therein imitating the Jews) and being all come together; divers of their * *Santons*, (eſteemed for their ſhew of holineſſe) make ſermons of exhortation to fortitude, patience, and to the love and fear of God: but if thoſe troubles continue ſtill, they then uſe the prayers of fourty hours, and of fourty dayes (for they are ſo called) in the chiefeſt *Moſcheas* built by the Emperors: which prayers are ſaid by a company of Church- Other convocations and prayers. * Holy men. Sermons.

Church-men, who are belonging to the ſaid *Moſcheas*, and if all fail, then they fall to ſacrificing; for that is held to be of greateſt force to put away evil, and the beſt thankſgiving for benefits received.

Sacrificing.

All the ceremonies, which they uſe in the *Ramazan*, or moneth of faſting, are no other, but to abſtain from eating and drinking in the day time. For they have leave to eat all the night long, if they will (that is, from the *Acksham Namaz*, which is about ſeven or eight a clock at night, until the *Sabaw Namaz*, which is about four a clock in the morning) and what they pleaſe, without any difference of meats. And at twilight they light lamps round about the ſteeples, which burn till morning; the *Eemawm* of every pariſh taking ſpecial notice who is often wanting from Church, (eſpecially in the evening) and who drinks wine, or eats in the day time. For beſides that they ſhould be held deſpiſers of the law, they ſhould be moſt ſeverely puniſhed, if they were found in any ſuch fault.

Ramazan ceremonies.

Lamps.

Prieſt.

I remember, that *Naſooh Baſhawe* being *Vizir Azem*, and riding through the ſtreets in the moneth *Ramazan*, eſpied a Turk

Example of ſeverity.

Turk that was drunk with wine; forthwith he cauſed him to be brought unto him, and without giving him any reſpite, for the recovery of his loſt wits, cauſed a ladlefull of boyling lead to be poured down his throat, wherewith the wretch periſhed immediately.

The *Grand Signor* uſeth in the *Ramazan*, aſwel as in the times of troubles, and afflictions, (and ſo do the *Baſhawes*, and other great men) to ſacrifice divers ſorts of beaſts, both at the ſepulchers of ſuch as have been held for holy and valiant men, and at the *Moſcheas* too, now ſome do it privately, but the Kings have ſtill command, that their ſacrifices be done publickly, and in the open ſtreets, and at the gates of the city; dividing the fleſh of the beaſts among the people, yet ſome part of it is ſent to the *Baſhawes* themſelves, and to the other grandees of the *Port*. Theſe ſacrifices are uſed very often. For by that means they think to appeaſe Gods wrath, and regain his love and favour.

Thoſe Turks which ſeem to be profeſſours of Religion, and devotion, and would be accounted * *Sofees*, do com- * Puritans.

Beads.

monly read, as they walk along the ſtreets, and have their beads longer then other men, carrying them in their hands into the *Moſcheas*, and are ever buſie with them as they walk up and down the ſtreets, that the world may take notice of their fained zeal: but they paſſe (or rather poſte (them over very quickly; for whereas the Papiſts ſay the *Pater noſter*, or an *Ave Marie*; they ſay only two words; as for example, 1. *Subhawn Allah*, or 2. *Iſtigfir allah*, and ſometimes 3. *Alloho ekber*,

1. God is pure.
2. God defend.
3. God is great.

Pilgrimage. Mecca Temple.

Many of them go to *Mecca*, and to *Jeruſalem* on pilgrimage. To *Mecca*, to viſit the temple which they ſay was built by *Abraham*, in which *Mahomet* in the time of idolatry did hide himſelf; of whom they affirm, that when he was almoſt forty years of age, he received the Alcoran from God, by the hand of the angel *Gabriel*, and that from that time the *Muſſulmanlick* began, that is, *the true belief*, and ſhortly after he died, and his ſepulcher is viſited by all ſuch, as go the ſaid pilgrimage. And when they go to *Jeruſalem* they go not to viſit Chriſts ſepulcher. For they ſay, he did not

Jernſalem.

die : but they go to ſee the places, which he moſt frequented, as being a miraculous prophet, who raiſed the dead to life, healed the ſick, gave ſight to the blind, and wrought many ſuch wonders, which never any prophet could do but he. They go likewiſe to the valley of *Jehoſhaphat*; for they ſay, that in that place ſhall be the reſurrection at the day of Judgment. Now all ſuch as have gone the ſaid pilgrimage, and return home again to their houſes, are ever after called *Hagees*, that is, pilgrims, and are very much reverenced, and eſteemed of all men. There are alſo divers Turks, who forſaking the world, leave all that they have and go to live, neer to the foreſaid vally, for devotion; and to be nearer to the place of reſurrection, ſuppoſing thereby to get a great advantage to themſelves, above the reſt at that day.

Valley of Jehoſhaphat.

Pilgrims.

Many there be likewiſe, which profeſſe a kinde of living out of the common courſe, and cuſtome of the world, being clothed wonderfull poorly, and raggedly, with white felt caps on their heads, that beg for their living, and lie in the courts of the *Moſcheas*, and in ſuch like places;

and theſe are accounted very holy men. For they pray much in the view of the world, and live alwayes (in outward appearance) in the love of honeſty: preaching this doctrine to the ſtanders by, that it is impoſſible perfectly to arrive unto, and gain the love of God, but by the ladder of humane love, and innocency; and for this cauſe they betake themſelves to that courſe of life, that they may be in charity with al the world, and be accepted of God, and rewarded for it in Heaven; under which colour of holineſs they live at eaſe, and deceive the world, every one being bountifull unto them. For the poore, ſimple, and ignorant people do dayly throng about them, receiving their benedictions, for which they give them money. They go many times up and downe the city, from houſe to houſe, ſinging certain prayers for the proſperity of the family; and ſeldome, or never go away empty.

Beſides them, there are alſo ſome, who (like Hermits) live in rocks, and on the ſides of mountaines, and in other ſolitary places, neglecting the world, conceiving that courſe of life to excell all other

other for innocency, and holineſs; to whom alſo many men, and women do reſort, and give money for their prayers, and benedictions.

The greateſt ceremony (for pomp, and ſolemnity) which is uſed amongſt the Turks, is that of circumciſing their children; wherin they greatly differ from the Jews in this one particular. For the Turks never circumciſe them, till they be paſt ten years of age, following the example of *Iſhmael*, whom they imitate; alledging that *Abraham* loved him, and not *Iſaac*, and that it was *Iſhmael* whom *Abraham* would have ſacrificed. Circumciſion.

Until the very day of circumciſion, they let a lock of hair grow on the crowne of the head, as long as may be, but afterwards they cut it ſhorter: and the reaſon why they muſt let it grow is, only to ſhew that they are not as yet circumciſed: until which time they are not accounted perfect * *Muſſulmen*, nor may till then pray in the congregation; they wear the lock broided, and plaited, and hanging downe the middle of their back, over their uppermoſt coat, that every one may ſee it. This circumciſion is done The lock of Hair.

* True Believers.

without the Church, becauſe of the ſhedding of blood; all the kindred, and friends being invited unto it, in token of joy, and gladneſſe. They uſe the like ceremony with thoſe, which turne from any other religion, and become Turks; who, in token that they embrace the religion of *Mahomet*, do (before they are circumciſed) hold up their forefinger and ſay theſe words, *Law illa who illaw Allhah ve Muhammed reſul Alla*, that is, There is no God, but God alone, and *Mahomet* is the meſſenger of God.

There are in the cities, and by the high wayes alſo, in moſt places of the *Grand Signors* dominions, for the benefit both of the inhabitants, and travailers, divers * *Hawns* (commonly called *Canes*) in which wayfaring men do lodge, and refreſh themſelves, and their horſes: there are alſo Hoſpitals in Cities, and Colledges for the bringing up of youth, where they may learn to read, and write; every *Moſchea* built by the Emperors, and all other great *Moſcheas* having large revenues, out of which (by the will of the founders) the ſaid Colledges, and Hoſpitals are maintained.

Canes.

Hoſpitals & Colledges.

For

For the Emperours by Canon, ſhould not build any Churches, but in memory of ſome notable conqueſt, or memorable enterpriſe, by which the Church may be provided for: nor *Sultana's* neither may build, unleſſe it be the Queen mother to that Emperor who reigns at that time when ſhe goes about it. For the building of which, they are at infinite charge, dedicating them with great ſolemnities for the ſaid victory, be it what it will be. When an Emperor builds a *Moſchea*, and that it is almoſt finiſhed, and the main *Cupola*, or round roof is to be laid on, to cap, or crown as it were the whole fabrick; then are invited all the *Baſhawes*, and other great men to come to the ſolemnity, but every one of them doth ſend the day before, his preſent of veſts of cloth of gold, velvet, ſattin, &c. all which being that day hanged upon cords, on the out-ſide of the top of the Church, the *Grand Signor* himſelf comes thither, and being ſet under his pavillion in the Church-yard, all the chiefeſt of them (to whom he alſo giveth veſts) kiſs his hand one after another: this being ended the *Muftee*

Limited.

A ceremony at the finiſhing a Moſchea.

makes a Prayer, and then the *Cupola* is put on, and this is their conſecration; the ſaid veſts, which were hanged up, being afterwards ſhared amongſt the maſter workmen.

The ſame ceremony is alſo uſed among the Turks in building of their houſes, at the cloſing up the roof. For they invite their friends, who either ſend them veſts, or handkerchiefs, and hang them up after the ſaid manner, which alſo fall to the workmens ſhare; the gueſts are feaſted for their pains, & that is the warming of the houſe, as we call it in England.

Moſcheas. In theſe *Moſcheas* there are ſome very coſtly pieces of work, and exceeding well ſet forth, and proportioned; aſwel for the largeneſs, and neatneſs of thoſe Magnificence. places where the people pray; as alſo for the beautifull porches, galleries, and large paved Courts which compaſſe the ſaid *Moſcheas*, being adorned with very ſtately pillars, & fountains built all of curious Marble, beſides their colledges, and hoſpitals near unto them, to which (as I ſaid) belong very large revenues: inſomuch that ſome of thoſe *Moſcheas* may be compared with the richeſt Churches in the world. They are built all of wonderful fair

ſtone,

ſtone, with *Cupola's* covered all over with lead; the pillars within the churches being either of *Porphiry*, or ſome ſuch coſtly ſtones, and the baſis thereof all whited. Now the pillars in time of prayer ſhine moſt glorioufly, by reaſon of the abundance of lamps that are burning: the which lamps are curiouſly faſtned into round iron hoops, in compaſs as big as the hoop of a butt; upon which there are divers rounds of lamps one above another, and are let downe by copper chains from the roof of the church: in every *Moſchea* there are three, or four ſuch circles of lamps, or more, according to the bigneſs of the Church.

Lamps.

No ſeats.

There are no benches in the *Moſcheas*, nor any thing to ſit upon; only a little place raiſed from the ground for the prieſts, and another right over againſt it (but ſomewhat lower) for the *Grand Signor*, at ſuch times as he comes to prayer; all the reſt ſitting upon the ground, as ordinarily they uſe to ſit in other places: wherefore the pavements (although they are of very bright, and clean ſtone) are covered with very fine mats of *Cairo*, which are kept wondrous neatly. For beſides the *Grand Signor*

Mattes.

no

no man may come into the Church with his ſhoes on; but muſt leave them at the door, or elſe give them to their ſervants to keep.

Sickneſſe.

When any one is dangerouſly ſick, and in their judgements paſt hope of recovery; then they ſend for the * *Imawm*, who comes, and uſeth comfortable ſpeeches unto him, and prayeth by him, and the party dying, they waſh him all over with water, then having wound him up in his *Kefin*, or winding ſheet, and layed him in a coffin with his face downward, they carry him to his grave with his head formoſt. Now if the party that is dead be a man, or a manchild, then they ſet a Turbant upon the coffin; and if it be a woman, or a girle, then they ſet a *Filian Takya* upon the coffin, for diſtinctions ſake; that is ſuch a cap as the women wear, with a brooch, and feather in it. Again, if the party be a virgin, they oftentimes (provided they be people of quality) ſet garlands, and boughes of Oranges upon the coffin. They are accompanied to the grave by the Churchmen, and their own kindred, and many ſtrangers alſo, which paſs by, willingly go along with them (for they hold it a well

* Prieſt.

Manner of burying.

Garlands, and boughs of oranges.

very meritorious work to see the dead well buried)but no women at all; (yet women may afterwards both weep, and pray upon their graves)nor do they carry any lights in their hands, or censers, or howle, and cry after them as the Greeks do; but the * *Muyezins* sing all along as they go, calling upon the name of God, and their Prophet *Mahomet*; and praying for the health of the soul departed: and at their returne there is some kind of course banquet made to the company for their pains.

Women go not to burialls.

No Lights.

* Clerks.

The Tombs of the Emperors most commonly are built upon the ground, close by their graues, and on each grave there stands an empty coffin, covered either with extraordinary fine cloth, or else with velvet; having Turbants set upon them of the fashion of those which the Emperors themselves did wear, with brooches, and sprigs of feathers in them: and there stand great candlesticks both at the head, and at the feet of the said graves, and two lamps burning continually day and, night. Now these tombs are for the most part built in little chappels close by (but not adioyning)to the *Moscheas* of the said Emperors, there

Tombs of the Emperors.

is

is no great ſtore of workmanſhip about any of their tombs. For they are of the faſhion of a cheſt, about ſeven foot long, and about two foot and half broad: either ſide is cut out with flowers, guilded over, and at each end an *Epitaph.* Now in theſe chappels there are *Muyezins*, and *Derveeſhes*, who by turns continually read in the Alcoran, and pray with their beads, for the glory of the Emperors deceaſed. The *Vizirs*, *Baſhawes*, and other great men alſo (imitating the Emperors) do the like, but with leſs pomp, and charge: and they which have no burying places neare the *Moſcheas*, may make them neare their dwelling houſes, and be buried there, or if they pleaſe in any other part of the city, provided that the ground whereon they build their tombs be their owne. The common ſort are carried out of the city, and buried in the fields, which ſerve only for that purpoſe; having one ſtone ſet upright at the one end of their grave, and another at the other end, for a token that one hath been buried there (for by the law, howſoever it is not ſtrictly obſerved, they ought not to bury where one

Common tombs.

one hath been buried before) upon which is graven the name, degree, and countrey, or any thing elſe that they pleaſe of the parties deceaſed. Beſides, if it be the Tomb of a man of quality, they uſually ſet a Turbant cut out in marble upon the head of it: or if a women then a cap of marble, ſuch as the woman, wear.

Amongſt the Turks there are no Religious houſes, or monaſteries, unleſs the * *Teckebs* of the *Meulevees*, which are an order of * *Derveeſhes*, that turne round with muſick in their Divine Service. The Turks generally are bred up to Arms, and very few can write, or read; Nay it hath been ſometimes ſeen that a *Baſhawe*, *Vizir* of the *port* (which had not his education in the kings *Seraglio*) hath ſate to do Juſtice in the *Divan*, and hath not known either to write, or read; but hath beene enforced of neceſſity to learn to write a few words of courſe, for the ſigning of commandments, bills, warrants, and the like. And among the Turks, he that can but read, and write, is held a very learned man, and eſteemed of far above others, by the common

* Colledges

* holy men profeſsing innocency.

common ignorant people: insomuch that when a crafty fellow hath got a book, which he knows will please their humors (they altogether delighting in books like *Palmerin d' Oliva*, the Knight of the sun, *Amadis de Gaule*, and the like) he forthwith gets him with his book to some **Cahve* house, or other, where there is alwayes great resort, and there being set down in the middle of them, he falls to reading (the people evermore giving credit to whatsoever he sayes) and so having spent an hour, or two, he takes their benevolences, which is usually more then the price of the book comes to; such is their delight in hearing a man read fables.

* Houses Where they drink Cahve.

As for the women, there is no heed taken, or reckoning made of their religion at all; therefore I speak of it last, but for modesty sake, I must conceale what the Turkes are not ashamed sometimes to Judge of them. For they never go to Church, so that if they happily have a will to pray at the hours of prayer, they do it in their own houses, using the same preparations as the men do. Nevertheless their honesty, and good carriage is much

Womens Religion.

Women go not to church

much looked after; the * Imawms of every parish being bound to harken diligently after their deportment: who if they discover anything that is amiss, must reveal it to their husbands, that they may put them away if they will; or else to their fathers, or kindred (if they be unmarried) that they may take some course for to reform them.

* Priests.

And although the women may not be conversant with any other men, then with their husbands, fathers, or brothers, and although they live in lodgings apart, by themselves, out of the sight of men, and go alwayes abroad with their faces covered; yet many of them being extraordinarily wanton, are very dishoneſt, & lascivious, who taking the opportunity of their husbands absence, at the wars, or in some long Journey, under colour of going to the *Baths*, and being covered withall, go whither, and to whom they lust, knowing that the worst of it is to be put away, if so be it should at any time be discovered.

FINIS.